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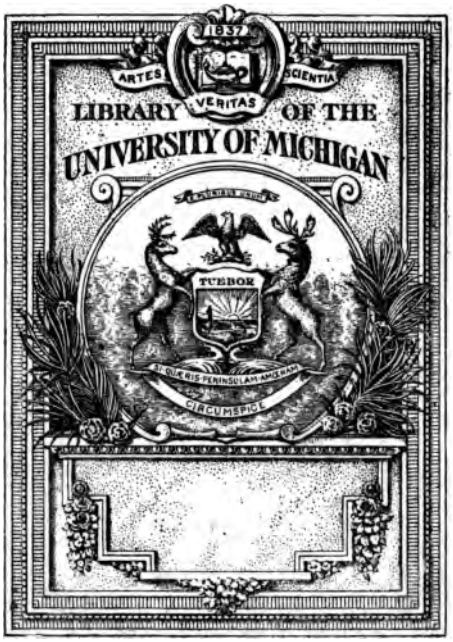
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THE KASHMIRIAN ATHARVA VEDA.

BOOK ONE.

EDITED BY

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A DISSERTATION SUBMITTED TO THE BOARD OF UNIVERSITY STUDIES OF THE JOHNS HOPKINS UNIVERSITY IN CONFORMITY WITH THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY.

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AMERICAN ORIENTAL SOCIETY.

The Kashmirian Atharva Veda, Book One.—Edited, with critical notes, by LeRoy Carr Barret, M.A., Ph.D., of Johns Hopkins University.

Prefatory Note.—This elaboration of the first book of the Pāippalāda is in the nature of the case an experiment and only that: nothing absolutely definite can be attained until the whole shall have been worked over in a manner somewhat similar to this. The form in which the material is presented is the result of some experimenting on my part and advice from Professors Bloomfield and Lanman. The startlingly corrupt and varied condition of the manuscript has made it difficult to maintain a good balance in attempting emendation: and has also made necessary a certain freedom and lack of rigid consistency in the form in which the text is handled. The main object has been to give an exact transliteration of the manuscript; but I have separated the stanzas, treating each one separately. Immediately after the transliteration of each stanza probable or possible corrections have been suggested; or sometimes the stanza has been rewritten embodying such corrections. Of prime importance are the references to occurrences of stanzas or pādas in other texts; these were supplied by Prof. Bloomfield's *Vedic Concordance*, to the manuscript of which he kindly gave me free access. When no references are given it will be understood that the material is new. Advance sheets of Whitney's *Translation of the Atharva Veda*, kindly furnished by Prof. Lanman, were helpful. I would here express my sincere thanks to Prof. Lanman for this assistance, as well as for stimulating advice,

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and to Prof. Bloomfield for an interest and helpfulness which have been more than that of teacher to pupil.

The abbreviations used are the familiar ones, conforming to the list in Bloomfield's "The Atharva Veda," in Bühler's *Grundriss:* except that I have used Ś to refer to the Atharva Veda of the Śāunikīya School.

In transliterating I have used a vertical bar where the manuscript has a colon, a "z" to represent its sign for period, and the Roman period to represent the virāma. Sometimes I have used the dagger to indicate a corrupt reading retained. The abbreviation ms. (sic) for manuscript is used to avoid confusion with the abbreviation MS.

INTRODUCTION.

The condition of the ms.—Of course I used the well-known fac-simile of the Pāippalāda ms., edited by Professors Bloomfield and Garbe; this is an absolutely perfect fac-simile and much more satisfactory to handle than the original birch-bark. Before the original ms. in Śāradā was sent to Prof. Roth there was sent a copy in Devanāgarī; of this transcript he made a copy, and from his copy I made a copy of Book One, to which reference is made by T; the variants in my T may be partly due to a difficulty I found in reading Prof. Roth's Devanāgarī script. The value of T has been in supplying some of what is missing in the original on the first few folios.

The whole of f1 is gone. Three pieces of f2 are preserved, but are not arranged in proper order in the fac-simile (see below, p. 203). In f3 there are two large holes and two smaller ones. A corner is broken out of f4, taking half of the last three lines on each side and blurring part of another on f4b. On f5 about two-thirds of the length of the last four lines are gone. On f6a the latter half of the last five lines has been lost through peeling of the bark, and a few characters are also missing from two more lines at the same place. In f20 there is a small hole at the edge touching ll. 3–5; occasionally elsewhere a few letters are missing or blurred because of chipping of the bark. All of f21 is gone, and the lower part of f22; it seems clear that f22b never had more than the present five lines of script, the copyist having left the rest blank as he left f23a (not shown in the fac-simile). Book One ends f29b l. 4.

A goodly amount of what is missing is supplied by T, which shows itself a very good copy elsewhere and may therefore be taken as the equivalent of the original for the missing parts. T gives nothing for f1: for f2 it gives a complete text save about the amount of three pādas on each side: for f3 it gives all save one pāda at the end of f3a: in f4 it shows the same lacuna with the ms., about the amount of four pādas being gone from each side: on f5 it shows the same lacuna with the ms., about the amount of eight pādas being gone from each side: on f6a it gives all the missing part save one pāda. For f21 T gives nothing and for f22 it gives only what the ms. has. From this statement the state of the ms. when T was copied will be evident.

Numbering of hymns and stanzas.—A hymn is called a kāṇḍa (once kāṇḍikā), but more often the abbreviation kā appears; five kāṇḍas make an anuvāka. In this book every anuvāka except the last is numbered, usually in abbreviation and most frequently in the form "a 21."

The numbering of the kāṇḍas is not very regular; 18 times the ms. shows no number at the end of a hymn, 6 times the one given is wrong: 9 times the form is kāṇḍaḥ with the numeral, 19 times it is kā with the numeral, 44 times it is the numeral alone. After No. 56 appears ekādaśānuvāke prathamas sūktaḥ, and after No. 57 dvitīyas sūktaḥ.

The stanzas are numbered only down through kāṇḍa No. 40, and even for one-fifth of those stanzas the numeral is lacking. The verse-end is usually indicated even if the numeral is lacking; very often the colon is wanting at the end of a first hemistich. The copyist seems to have become more and more slack in punctuation and to have tended to abbreviated forms in numbering the hymns and stanzas. Except when rewriting a stanza I have not regularly indicated corrections of punctuation and numbering.

The structure of the book.—First, in regard to the missing parts, it is evident that the loss of f1 takes away four kāṇḍas, for T has at the end of the first hymn on f2a * 5 prathamānuvākaḥ. The case is not so clear with f21; f20b ends with st. 2 of a 15 kā 2 and f23b begins in a 17 kā 3 in the middle of what is probably st. 2. Thus the number of kāṇḍas in a 15 and a 16 is not shown, but as all the other anuvākas have five kāṇḍas

each, save the last two which have six each, it seems very probable that these two anuvākas also had five kāṇḍas each: from this we may conclude that the book contained 112 hymns.

On f22a appears nearly all of a hymn which is surely a 16 kā 1; then follows the beginning of a 16 kā 2 and on the top of f22b appear the last two stanzas of what is very probably a 16 kā 3. It seems perfectly clear to me that the copyist then left blank the rest of f22b and all of f23a,—enough space to receive the rest of a 16 and the missing part of a 17.

In the case of 91 hymns the number of stanzas each has is clear, thus:

5	hymns have	3	stanzas each =	15	stanzas
67	"	4	"	268	"
14	"	5	"	70	"
3	"	6	"	18	"
1	"	7	"	7	"
1	"	10	"	10	"
91				388	"

There are about 23 stanzas in certain hymns which are seemingly complete, but in which there is an uncertainty as to how many stanzas they now have or once had; also in fragments of hymns there are about 11 stanzas; so that the book as it stands contains approximately 425 stanzas.

Several kāṇḍas are in prose, but in the count I have not excluded them; and the total includes as complete stanzas those on the first few folios which are restored from T or Ś.

Of these 425 stanzas about 150 are new material; and of these 150 about 100 stanzas are comprised in 25 complete hymns, the rest being scattered about in varying amounts.

The stanzas for the most part consist of four pādas of the usual eight- or eleven-syllable types; a few kāṇḍas have stanzas of three eight-syllable pādas, and a few are merely prose formulæ.

Accents.—In this book, and even throughout the ms., the accentuation is sporadic; 58 stanzas are marked, 34 of these constituting 7 complete hymns. The system of marking is very like that of the MS. (cf. plate in ZDMG. xxxiii, 177), but it is done with black ink. The udatta is marked with a vertical stroke over the syllable, the anudatta with a vertical stroke under

the syllable, the dependent svarita with a dot under the syllable, and the independent svarita with a hook under the syllable. Mistakes in accentuation are very common. It seems worth remark that all save one of the accented stanzas occur elsewhere and most of them frequently.

Individualities and mistakes in orthography.—The remarks of Bühler in his *Kashmir Report*, 1877, p. 25, are of interest and value in this connection: also Karl Burkhard, *Die Kaçmīrer Çakuntalā-Handschrift*, Sitzungsberichte d. kais. Akad. d. Wissenschaft zu Wien, Philos.-hist. Classe, 107ter Band, S. 481.

The anusvāra is usually the dot, but the ardhacandra form occurs, with the crescent turned up or down; the three seem to be used indiscriminately. At times the anusvāra is used to denote any of the nasals, and that too whether they be medial or final: on the other hand, final *m* is sometimes, though rarely, assimilated to a following consonant. At times final *m* at the end of a hemistitch is written anusvāra, and the dropping of any final *ṁ* is a very common error.

The jihvāmūlīya and upadhmānīya (I transliterate both *ṣ*) are regular, though visarga appears before *k* at times and rather frequently before *p*: *s* stands unchanged a few times before *k* and *p*, and regularly so before *s*, only rarely becoming visarga in this position: *s* becomes *ś* before *ś*. Omission of visarga is very common at the end of a hemistich, often accompanied by lengthening of a preceding short vowel. But often the visarga is the only mark of the end of the hemistich. The various writings of final *s* I have not made uniform.

The ms. never has an avagraha sign; when one is needed I have supplied it.

There are striking and rather plentiful instances of dittography and haplography: at times syllables seem to have been dropped without any cause. Sometimes two consonants are not ligatured, thus in effect inserting short *a*; the reverse too seems to happen, short *a* being dropped and the consonants ligatured. There are only a few marginal glosses, and these seemingly in the same hand with the body of the ms.

Before giving details it may be said that in Śāradā certain letters and groups of letters are almost or exactly identical; so confusions are to be expected between *ma* and *sa*, *ca* and *śa*, *cc* and *śca* and *śśa*, *u* and *ta*, *tu* and *tta*, *ku* and *kta*; the first or last con-

sonant is very often dropped in complicated ligatures; confusion is common between surd and sonant, between aspirate and non-aspirate, and between sibilants: all these characteristic errors are much in evidence in the Pāippalāda ms., which is remarkably full of mistakes although the script is very clear and easy to read.

The vowel signs are often dropped, especially that for *ā*; and there is considerable confusion between longs and shorts of the same quality. Double sandhi, especially when the resultant is *ā*, is common.

The sign for *yu* stands for *a* on f2a l. 3.

Rather frequent are interchanges between the i-vowels and their diphthongs; and between the u-vowels and their diphthongs.

Short *ṛ* is found several times where *i* is necessary; moreover *ṛ* and the combinations *ra*, *ri*, *ru* seem to interchange, and even *iri* and *ar* are found for *ṛ*.

The well-known confusion of *e* and *aya* occurs; and *ayi* and *ahi* seem to appear for *e* and *āi*.

There are some cases of interchange between *kṛ* and *kṣ*: and the ligature *ṣk* is one of the most difficult to recognize.

It seems that *ca* and *ta* interchange, and there are several cases of confusion between *cch* and *ts*. The signs for *ja* and *ṇa*, also *jā* and *ṇu*, are enough alike to have caused some confusion.

Of the linguals may be mentioned *ḍ*, which looks like *ru* and is confused with it; also with *du*. One sign seems to serve for *ṣṭ* and *ṣṭh*, though for the most part T gives the one needed.

Either *t* or *bh* carelessly formed will look like the other; hence confusions of *tu*, or *tta*, and *bhu*; also between *ty* and *bhy*. A number of times the ms. seems to make no distinction between *tr* and *tṛ*. The sign for *tha* at times interchanges with that for *ṣa*. Similarity of signs causes confusion of *da* and *ca*; also *dy* and *bhy*. In ligature, if it is the first letter, *dh* is found confused with *ś*; if it is the second letter, with *v*.

There is considerable confusion between *n* and *r* as the first letter of a ligature; especially *nda*, *nma* and *rma*.

The ms. regularly has *vṛ* and *vr* for *bṛ* and *br*; these writings I have allowed to stand.

This sketch of the confusions of signs is not intended to be exhaustive, but it may help to orient any who cares to look into the manuscript.

Relation to the Śāunakīya and to other texts.—Just about 200 stanzas of this first book of the Pāipp. appear also in Ś. and further a number of scattered pādas. There is material here which appears in Books 1–11, 14, 16, 18–20 of Ś.; but the most of it is in Books 1, 2, 3, 6 and 7. Of Ś. 1 there are 19 complete hymns here, 6 of Ś. 2; 5 of Ś. 6; and 4 of Ś. 3. Of the Pāipp. hymns before No. 34 only Nos. 27 and 29 have no correspondent in Ś., and even much of the content of No. 27 is in Ś.

The bulk of the new material lies between hymns 43 and 101, although nearly 20 hymns within these limits are not new.

Stanzas which in Ś. constitute one hymn are here sometimes divided into two or even more; and the two Pāipp. hymns may appear in different parts of this book or in different books (cf. Whitney's *Translation*): or the order of stanzas may vary in the two versions, or the hemistichs be differently combined: or stanzas which in Ś. are one hymn appear here with another stanza added, from another part of Ś., or from another collection, or with a new stanza.

Two hymns in this book occur only here and in RV,, one only here and in TS., four only here and in Kāuś.: and there are a few stanzas hitherto known only in some one of the Sūtras.

When the same stanzas appear here and in Ś., interesting variants often occur; but only rarely can we go so far as to correct Ś. by the Pāipp. When a stanza occurs here, in Ś., and in other places too, it is decidedly noticeable that the Pāipp. reading often agrees with one or more of the others rather than with Ś.; especially with RV., and MS. or KS.

Conclusions of any definiteness could not be drawn from this experiment of limited scope: some of the observations in the preceding pages may serve as a working basis.

FRAGMENTS OF F2.

f2a frag. 1. *āmṛtena vi rādhasi z kā 1 z divo*

frag. 2. kāyaso manasā suṣevo*
tiḥ z 2 z yunavadyābhi*
r api gandharvāsu samudrā*
upācaryantī z 3 z a*i*
śvāvasuṁ gandha*
mi z 4 z y*
nomuha tābhyo gan*
kā*

frag. 3. *garbho samīra
*suṣṭā ny ūrṇobhu vi
*ūṣaṇe tvam ava tvaṁ puṣka
keśeṣ na

f2b frag. 1. *śaś catasro bhūmyā uta | devā*

frag. 2. *snāvasu parvasu n* * * *
*elaṁ śune jarāyu ttave | ne
*styoś vanāyutam. ava ja
*mānuvākaḥ z
*ṇi bibhratā vācaspa
*1 z upane
*soṣyate ni ram
*tanū ubheya ratnī

frag. 3. na rādhasi m*
vanasya yas patir ekā*
si vrahmaṇā deva divya*
diva spṛṣṭo yajatas*

These fragments are not in their proper order in the facsimile: the first is frag. 1 of f2b, to which fits frag. 3 of f2a, so as to give the reading devā garbho samīra on the same line; then to frag. 3 of f2a fits frag. 2 of f2b, so as to give on the same line snāvasu parvasu na keśeṣu n*. And for the reverse, frag. 3 of f2b and frag. 1 of f2a fit together, so as to give on the same line na rādhasi māmṛtena°; frag. 2 of f2a follows frag. 3 of f2b, but not so as to give continuous reading.

ATHARVA-VEDA PĀIPPALĀDA-ŚĀKHĀ.—BOOK ONE.[1]

5.

Ś. 1. 11.

* * * * *tevavī tasmāi varsmāi tā punaḥ prajayāsavī*

* * *diśaḥ pradiśaś* catasro bhūmyā uta
devā garbho samīra*yaṁte vy ujāvatu sūtave 2*

In a read catasro divaḥ, in c garbhaṁ sam īrayante, in d vy ūrṇavantu; Ś. has sam āirayan tām in c.

suṣṭā ny ūrṇobhu vi *yoniṁ hāpayāmasi*
*śrathayā śū*ṣaṇe tvam ava tvaṁ puṣka*le sṛja 3*

[1] In the transliteration italicized words and letters are in T only. The division of words is based on that in T.

For a read sūṣā vy ūrṇotu; in c sūṣaṇe. Ś. has biṣkale in d.

neva snāvasu na parvasu na keśeṣu na *nakheṣu ca*
*avāitu psṛṭi śeva*laṁ śune janāyu tuve

In c read pṛśṇi, in d jarāyv attave.

Ś. st. 4ab has neva māṅse na pībasi neva majjasv āhatam; the reading of cd adopted here is that of Ś., which has a fifth pāda, ava jarāyu padyatām. ApMB. 2. 11. 19cde has sthavitry ava padyasva na māṅseṣu na snāvasu na baddham asi majjasu: st. 20 of the same is nirāitu pṛśni śevalaṁ°. Cf. also PG. 1. 16. 2, where our second hemistich appears as first.

ne*va pāusena pīvasi neva ka*styo nāyutām.
ava ja*rāyuva padyatām* 5 *pratha*mānuvākaḥ

Read: neva māṅse na pīvasi neva kastyoś canāyutām |
ava jarāyu padyatām z 5 z kāṇḍaḥ 5 z prathamānuvākaḥ z

For pādas a and c cf. under st. 4; PG. 1. 16. 2cde has nāiva māṅsena pīvari na kasmiṅś canāyatam ava°.

6.

Ś. 1. 1.

ye triṣaptāḥ paryanti viśvā rupāṇi bibhratā
vācaspa*tir balā teṣāṁ tanvam adhy ā dadhātu me*

In the first hemistich read pari yanti, and rūpāṇi bibhrataḥ.

This stanza occurs also MS. 4. 12. 1; 179. 14. Both Ś. and MS. have tanvo adya in d; for b see also Ś. 14. 2. 30b.

upane*ha vācaspate devena manasā saha*
asoṣyate ni rama* * * *

In a read punar ehi, and for c vasoṣpate ni ramaya* *.

MS. 4. 12. 1 has upa prehi in a, but it seems better to read with Ś.: in MS. the second hemistich reads vasupate vi ramaya mayy eva tanvaṁ mama. N. 10. 18ab is as in Ś.; in c it has rāmaya, and d as in MS.

* * * * nū ubheya ratnī *ya* * *
* * * * *vyajjayā vāca* * * *.

The third stanza of Ś. is:

ihāivābhi vi tanūbhe ārtnī iva jyayā |
vācaspatir ni yachatu mayy evāstu mayi śrutam.

upahūto vācaspatir upahūto haṁ vācaspatyu
*soṁ sṛte*na rādhasi mā mṛtena vi rādhasi kā 1

For the second hemistich read saṁ śrutena rādhasi mā śrutena vi rādhasi z 4 z kā 1 z For the first I make no suggestion.

The only parallel is st. 4 of Ś.; upahūto vācaspatir upāsmān vācaspatir hvayatām | saṁ śrutena gamemahi mā śrutena vi rādhiṣi.

7.

Ś. 2. 2.

divyo *gaṁdharvo* * *vanaspatir ekā *yava nomasā*
vakṣavīḍyaḥ
*ta tvā yo*si brahmaṇā deva divya *namas te stu divi*
te sadhastham 1

Read: divyo gaṇdharvo bhuvanasya yaṣ patir eka eva namasā
vikṣv īḍyaḥ |
taṁ tvā yāumi vrahmaṇā deva divya namas te 'stu divi
te sadhastham z 1 z

In b Ś. has eka eva namasyo °, and in c divya deva.

diva spṛṣṭo yajataḥ sū*ryatvag jātā haraso dāivyasya*
*e*kāyaso manasā suṣevo *mṛḍad gaṁdharvo bhuvanasya*
*yas pa*tiḥ 2

In a read divi, in b avayātā; in c suśevo but ekāyaso is a puzzle; [Perhaps for ekaḥ kāyaso.—*Ed.*] in d gandharvo.

Pādas abd here are the same with abc in Ś.; there d is eka eva namasyaḥ suśevaḥ; b also occurs RV. 8. 48. 2b.

yuvanadyābhi*s sama jagmābhir apsarābhi*r api gaṁ-
dharvāsu
samudrā*saṁ sadana māhus tatas sadyā* upācaryaṁtī 3

Read: anavadyābhis sam u jagma ābhir apsarābhir api gandharva
āśuḥ |
samudra āsāṁ sadanaṁ ma āhus tatas sadya ā ca parā ca
yanti z 3 z

The reading suggested here is that of Ś. except pāda b, which there has apsarāsv api gandharva āsīt; perhaps āsīt should be read here. Ś has yatas in d.

abhriye didyur nakṣatriye yā viśvāvasuṁ gaṁdharvaṁ sacaśve
tābhyo vo devīn namāitu kṛṇomi 4

In a read didyun, in b gandharvaṁ sacadhve; and for c tābhyo vo devīr nama it °.

yāḥ klandās tāmiṣīcayo akṣikāmā manomuha
tābhyo gaṁ*dharvapatnī** * **karanumaḥ* kā *2*

Read: yāḥ klandās tāmiṣīcayo akṣakāmā manomuhaḥ |
tābhyo gandharvapatnībhyo 'psarābhyo 'karaṁ namaḥ
z 5 z kā 2 z

8.

Corresponds to Ś. 2. 3.

* * **jabheṣajaṁ subheṣajayatu kṛṇomi bheṣajam*

A possible reconstruction for this second hemistich would be:

* * bheṣajaṁ subheṣajaṁ tad u kṛṇomi bheṣajam z 1 z

Ś. st. 1cd has tat te kṛṇomi bheṣajaṁ subheṣajaṁ yathāsasi.

ād aṁgāś cataṁ yad bheṣajāni te sahasraṁ vā ca yāni te
f3a *teṣāṁ asi* tvam uttamam anāsrāvam arohaṇam. z 2 z

Here (and often below) the virāma and period (z) are both used by the scribe.

Read in a aṁgā śataṁ; ārohaṇam in d.

In Ś. the first hemistich is ād aṁgā kuvid aṁgā śataṁ yā bheṣajāni te; the second as here save aroganam for ārohaṇam. Pāda c as here occurs VS. 18. 67c; ŚB. 9. 5. 1. 53c; MŚ. 6. 2. 6c; and elsewhere several times with unimportant variations.

aruspānam idaṁ mahat pṛthivyābhy adbhṛtam. |
tad asrāvas*ya bhe*ṣajaṁ tad rogam anī*naśat.*

For b read pṛthivyā adhy udbhṛtam; āsrāvasya in c.

This is st. 5 in Ś. where arussrāṇam stands in a and tad u in d: Ś. 1. 24. 4b is pṛthivyā adhy udbhṛtā (sc. śyāmā).

upacīkā ud bharaṁtī samudrād adhi bheṣajam
*aruspānasy ātharvaṇo rogasthāna*m asy ātharvaṇam. z
kāṇḍikā 3

Read bharanti in a, and aruspāno 'sy in c.

The first hemistich is the same with the first of st. 4 in Ś.; the second is new, but cf. Ś. 4. 3. 7d, ātharvaṇam asi vyāghrajambhanam.

On the Pāli form upacīkā see Bloomfield, SBE. 42. 511 and reference there to Morris in *London Academy* of Nov. 19, 1892, vol. xlii, p. 462. Cf. also Whitney's *Translation.*

One would expect aruṣpāṇa rather than aruspāna; the lexicons have not the word, but if its form is acceptable its meaning is clearly "protecting against wounds."

9.

Ś. 1. 10.

*ayan devā*nām asuro vi rājati viśā ya satyā varuṇasya rājñā |
udas pari vrahmaṇā śāsa*jan*āi ugraśya manyo hṛda mantrayāmi z 1 z

Read ayaṁ in a, rājñaḥ in b, tatas in c, and ugrasya manyor in d; perhaps śāśadāna might stand in c here as it does in Ś.; an acc. hṛdaṁ would suit well in d. In b I leave viśā ya unsolved; Ś. has vaśā hi. For d Ś. has ugrasya manyor ud imaṁ nayāmi.

namas te jan varuṇasta manyavo viśvaṁ yayad deva nṛcakeṣu dugdhaṁ
śataṁ sahasraṁ pra sravāsy arbhā ayaṁ no jīvāṁ śarado vyapāye z 2 z

T has suvāsy.

Read: namas te rājan varuṇāstu manyave viśvaṁ yad deva ni cikeṣi drugdhaṁ |
śataṁ sahasraṁ pra suvāmy arbhā ayaṁ no jīvan śarado †vyapāye z 2 z

In b Ś. has viśvaṁ hy ugra ni °, and for the second hemistich it has sahasram anyān pra suvāmi sākaṁ śataṁ jīvāti śaradas tavāyam. Pāda d as in Ś., also Ś. 2. 29. 2d.

yad uktā a*nṛtaṁ jihvayā vrajinaṁ bahu*
*rā*jñas tvā matyadharmaṇo muñc*āmi varu*ṇād aham. z 3 z

In a read uvakthānṛtaṁ, vṛjinaṁ in b, satya° in c.

amuñca*m tvā vāiśvānarad akavām ma*hatas pari |
sajātān ugraha* * vr* * *hana z 4 z

Filling the lacuna from Ś. we may read:

amuñcaṁ tvā vāiśvānarād akavān mahatas pari |
sajātān ugrehā vada vrahma cāpa cikīhi naḥ z 4 z kā 4 z

Ś. has muñcāmi in a, and arṇavān in b.

10.

Ś. 1. 16. 2, 3, 1, 4.

f3b ' sīsāyānvāha varuṇas sī*sāyāyāgnir* upāvatī |
sīsaṁ māindra prāyacchad amīvāyas tu cātam. z 1 z

T has cātanam in d.

In b read sīsāyāgnir upāvati, in c ma indraṣ, in d amīvāyās tu cātanam.

In a Ś. has °ādhy āha, and for d tad aṅga yātucātanam.

i*d*aṁ vi*ṣk*andaṁ sā te idaṁ bādhate triṇaḥ |
anena viśvā *sāsahī yā jātāni miśācya* z 2 z

In a read viṣkandhaṁ sahata, in b 'triṇaḥ, in c sāsahe, in d piśācyāḥ.

ye māvasyāṁ *rātrim ujasku cājamaṁ triṇaḥ*
ag*n*is *tu*ryo yātuh*āsāu naḥ pātu tebhyaḥ 3*

In a read 'māvāsyāṁ, in b ud asthur and atriṇaḥ, leaving cājamaṁ unsolved.

Pāda b in Ś. has ° vrājam atriṇaḥ, and for cd it has agnis turīyo yātuhā so asmabhyam adhi bravat.

*y*ady ahaṅsv aśva yadi gāṁ yadi pūruṣam.
sīsena vidyāmas tvā yathā yatha no so vīrahā z 4 z
a*nuvāk*āu 2 z

In a read aśvaṁ, in c vidhyāmas, and for d yathā no 'so 'vīrahā. Read anuvāko. In a ahaṅsv probably conceals some form of han.

In Ś. the stanza reads yadi no gāṁ haṇsi yady aśvaṁ yadi pūruṣam | taṁ tvā sīsena vidhyāmo °.

11.

Cf. Ś. 1. 29 and RV. 10. 174.

abhīvartana maṇinā yenendro abhi vāvṛte |
tenemaṁ vrahmaṇas pate bhi rāṣṭāya vartaya z 1 z

In a read °vartena, in d 'bhi rāṣṭrāya.

In b Ś. has vāvṛdhe; RV. has the verb as here but haviṣā for maṇinā; both Ś. and RV. have tenāsmān in c; in d Ś. has vardhaya, RV. vartaya. Pāda c as here also Ś. 19. 24. 1c; tenāsya ° Ś. 6. 101. 2c; cf. RVKh. 10. 128. 12d.

abhivari sapa*tnahābhi yā* no arātayaḥ
abhi vṛtaṁnyantaṁ tiṣṭhābhi *yo no durasya*tu z ½ z

In a read abhi vāri as a possibility, in c pṛtanyantaṁ, in d durasyati.

In a Ś. and RV. have abhivṛtya sapatnān; the rest is given as in Ś. In d RV. has na irasyati.

abhi tvā *devas savitābhis somo abhībhṛśat.*
abhi tvā viśvā bhūtāny abhīva*tuṁ yathāmas*i

Read savitābhi somo ꝉabhībhṛśat, and in d abhivarto yathāsasi seems probable.

In b Ś. has avīvṛdhat, RV. avīvṛtat.

*ud a*sāu sūryo agād ud ayaṁ mā*maka*ṁ *va*caḥ
yathāhaṁ śatruhāsany asapatna sapatnahā |

In b read idaṁ, in c °hāsāny, in d asapatnas.

The first hemistich is the same with that of Ś. st. 5: RV. 10. 159. 1ab and ApMB. 1. 16. 1ab read ud asāu sūryo agād ud ayaṁ māmako bhagaḥ: TB. 2. 7. 16. 4ab has ud asāv etu sūryo ud idaṁ °. Ś. 4. 4. 2ab has ud uṣā ud u sūrya ud idam°.

The only parallel for c is Ś. st. 5c yathāhaṁ śatruho 'sāny. Besides Ś. 1. 29. 5 pāda d also occurs Ś. 10. 6. 30c and 19. 46. 7b. RV. 10. 159. 5a is asapatnā sapatnaghnī; ApMB. 1. 16. 5a is asapatnā sapatnighnī.

f4a sapatnakṣaṇo vṛṣābhirāṣṭro vṛṣāsahi |
yathāham eṣāṁ vīrāṇāṁ vi *rājā*ni janasya ca z 5 z

Read: sapatnakṣayaṇo vṛṣābhirāṣṭro viṣāsahiḥ |
yathāham eṣāṁ vīrāṇāṁ vi rājāni janasya ca z 5 z kā 1 z

This stanza is No. 6 in Ś. Pāda a also Ś. 10. 3. 1b; the rest of the stanza appears in RV. 10. 174. 5, but with bhūtānāṁ in c; RV. 10. 159. 6c and ApMB. 1. 16. 6c read yathāham asya vīrasya; pāda d in RV. reads as here, but ApMB. has vi rājāmi dhanasya ca.

12.

Ś. 2. 28. 1, 2, 4, 3.

tubhyam eva jarimaṁ vardhatām ayaṁ | māinaṁ manyena mṛtyavo hiṁsiṣus tvāṁ
māteva mitraṁ praminā upasthe mitrenaṁ mitrayāt mātv aṁhasā 1 z

Read: tubhyam eva jariman vardhatām ayaṁ māinam anye mṛtyavo hiṁsiṣus ⸗tvām |
māteva putraṁ pramanā upasthe mitra enaṁ mitriyāt pātv aṁhasaḥ z 1 z

In c Ś. has memam anye mṛtyavo hiṁsiṣuḥ śataṁ ye. A variant of c, māteva putraṁ bibhṛtām upasthe, occurs RV. 6. 75. 4b; VS. 29. 41b; TS. 4. 6. 6. 2b; MS. 3. 16. 3b; 185. 16; N. 9. 40b.

mitraś ci tvā varuṇaś ca riṣādāu jarāṁmṛtyu kṛṇutāṁ saṁvidānāu |
tad agnir hoṭā vayonāni vidvān viśvā didevo janimā ni vakti z 2 z

Read mitraś ca, riśādāu jarāmṛtyuṁ, vayunāni, and viśvāni devo °.

In Ś. a reads mitra enaṁ varuṇo vā riśādā; and d viśvā devānāṁ janimā vi vakti. Pāda d as in Ś. also occurs Ś. 4. 1. 3b, and KS. 10. 13.

dyāuṣ ṭe pitā pṛthivī mātā jarāṁmṛtyuṁ kṛṇutāṁ dīrgham āyuḥ
yathā jīvā ṛtyā upasthe prāṇāpānābhyāṁ gupteś śa *ṁ himāṁ z 3 z

Read jarāmṛtyuṁ, and śataṁ himān; I have no suggestion in regard to gupteś.

Ś. has the following variants; in a ṭvā for ṭe, saṁvidāne at end of b, aditer for ṛtyā in c, gupitaḥ and himāḥ in d. Pāda b as here also occurs Ś. 2. 13. 2b; 19. 24. 4b with verb kṛṇuta.

tvam īśiṣe paśūnāṁ pārthivānāṁ ye jātā uta ye janitvā |
*e*aṁ p*āṇo hāsīn do pāno māinaṁ mitrā vadhiśar mo mitra* *

Read: tvam īśiṣe paśūnāṁ pārthivānāṁ ye jātā uta ye janitvāḥ |
memaṁ prāṇo hāsīn mo 'pāno māinaṁ mitrā vadhiṣur mo 'mitrāḥ z 4 z kā 2 z

Ś. has uta vā in b, and memaṁ in d: pāda c also occurs Ś. 7. 53. 4a.

13.

Ś. 2. 29. 4–7.

* * * * ṇena sṛṣṭo marudbhir ugraḥ pra * * * *
* * * * thivī pari dadāmi sa mā * * * * * * *

By taking words from Ś. to fill the lacunæ we get the following stanza:

indreṇa datto varuṇena sṛṣṭo marudbhir ugraḥ prahito na agān |
etaṁ vāṁ dyāvāpṛthivī pari dadāmi sa mā kṣudhan mā tṛṣat z 1 z

In a, which also occurs Ś. 3. 5. 4b, Ś. has śiṣṭo for sṛṣṭo; the latter might be a corruption of śiṣṭo. The second hemistich in Ś. is eṣa vāṁ dyāvāpṛthivī upasthe mā kṣudhan mā tṛṣat.

f4b ūrjam asmā ūrjasvatī dhattaṁ yatho smā payasvatī dhattam.
ūrjam asmāi dyāvāpṛthivī adhātāṁ viśve devā maruta ūrjam āpaḥ z 2 z

In b read payo 'smāi.

śivas te hṛdayaṁ tarpayantv anamīvo modamāmaś careha |
savāsināu pivatāṁ sattham evāśvināu rūpaṁ paridhāya māyāṁ z 3 z

T has mantham for sattham.

Read śivās in a, pibatāṁ mantham evāśvino in cd.

The first hemistich of Ś. is śivābhiṣ ṭe hṛdayaṁ tarpayāmy anamīvo modiśiṣṭāḥ suvarcāḥ: in c Ś. has mantham etam.

(tasya pātāraṁ sajātāṁ purīṣam ūrja svadhāsajatām etam eṣā |)

This hemistich stands in the ms. after the numeral 3 of the preceding stanza. Whatever meaning we are able to get out of it does not seem to fit the context. If the first pāda were anything like 4a, we might throw out the two pādas as dittography.

indra etāṁ sasṛje vidyo gram ūrja svadhām ajatām etam eṣā |
tayā tvaṁ jīva śaradas suvarcāṁ sā tā śuśro bhiṣajas te akran. z 4 z

T has viddho in a.

Read: indra etāṁ sasṛje viddho 'grām ūrjāṁ svadhām ajitām ṭetam eṣā |
tayā tvaṁ jīva śaradas suvarcā mā ta ā susrod bhiṣajas te akran z 4 z kā 3 z

In a Ś. has agra; in b ajarāṁ sā ta eṣā.

14.

Ś. 1. 30.

viśve devāsso bhi rakṣatesas utādityā jāgrata yūyam asmin.
semaṁ samāna uta vānyanābhir memaṁ prā** āuruṣe* e***o z 1 z

T has yūyasmin in b; and breaks off at prā.

The tops of the letters after prā show in the ms., and I feel sure that it has prāpat pāuruṣeye vadho ya.

Read: viśve devāso 'bhi rakṣatemam utādityā jāgṛta yūyam asmin |
memaṁ samāna uta vānyanābhir memaṁ prāpat pāuruṣeyo vadho yaḥ z 1 z

In a Ś. has viśve devā vasavo rakṣatemam: and in c it has memaṁ sanābhir.

ye vo devāṣ pitaro ye ca pu * * * * * tecam ugdham.
sarvebhyo vaṣ pari * * * * * * * se nayāthā z 2 z

By taking words from Ś. to fill the gaps we get the following reading:

ye vo devāṣ pitaro ye ca putrāḥ sacetaso me śṛṇutedam uktam |
sarvebhyo vaṣ pari dadāmy etaṁ svasty enaṁ jarase nayātha z 2 z

In d Ś. has vahātha.

ye devā di * * * * * ntarikṣa oṣadhīṣv apsu |
te kṛṇu * * * * * tam anyāna pari vṛkta mṛtyuṁ z 3 z

T has antakṣi in b.

Again filling the gaps from Ś., and emending, we get:

ye devā divi ṣṭha ye pṛthivyāṁ ye antarikṣa oṣadhīṣv apsu |
te kṛṇuta jarasam āyur asmāi śatam anyān pari vṛṇaktu mṛtyūn z 3 z

For b Ś. has ye antarikṣa oṣadhīṣu paśuṣv apsv antaḥ.

f5a yeṣāṁ prayātha uta vānuyātha hutabhāgāhutādaś ca devāḥ
yeṣāṁ vayaṣ pañca pradiśo vibhaktās tāṁ no smāi sannasadhaḥ kṣaṇomi z 4 z

In a T has prayajā vānuyāṣa; in d satrasadhaḥ.

Read: yeṣāṁ prayājā uta vānuyājā hutabhāgā ahutādaś ca devāḥ |
yeṣāṁ vayaṣ pañca pradiśo vibhaktās tān vo 'smāi satrasadaḥ kṛṇomi z 4 z kā 4 z

Pāda a occurs in the form yeṣāṁ prayāja utānuyājāḥ, ApŚ. 14. 32. 5b and TB. 3. 7. 10. 4. In c Ś. has yeṣāṁ vaḥ °.

15.

Ś. 1. 14.

ahaṁ te bhagam ā dade dhiṣeṣṇayava sṛja |
mahāmūlāiva parvato jyog apatiriṣv āsāsahi z 1 z

T has dhiṣeṣṭa in b.

In b read 'dhi and srajam; the rest of b I cannot solve. In c read mahāmūlā iva; and in d jyok pitṛṣv āsāsāi is probably the correct reading. The ms. at times fails to join consonants, thus in effect inserting a (cf. preceding hymn st. 3d for the opposite):

even though jyog, and not jyok, is written here, this seems to be the reason for apatiriṣv.

The first hemistich in Ś. is bhagam asyā varca ādiṣy adhi vṛkṣād iva srajam: in b Ś. has mahābudhna, and in d it has āstām.

yat te rājanakanyān ayūn vi dhūyate yamaḥ
sā mātur vadhyatāṁ gṛhe atho bhrātur atho pituḥ z 2 z

Read the first hemistich thus: yat te rājan kanyā ṭnayūn vi dhūyate yama. And in c read badhyatāṁ.

In a Ś. has eṣā te °; in b vadhūr ni dhūyatāṁ °.

yan te ketamā rājann imāṁ u pari dadhmasi |
jyog apatiriṣv āsātā śīrṣṇes samopyā z 3 z

T has ketapā in a.

Read: yat te ketapā rājann imāṁ te pari dadmasi |
jyok pitṛṣv āsātā ā śīrṣṇas samopyāt z 3 z

In the first hemistich Ś. has eṣā te kulapā rājan tām u te °; in d it has śamopyāt.

asitasya vrāhmaṇā kaśyapasya gayabhasya ca |
antaṣkośa vibha jāmayopa nahyāmi te bhagaṁ z 4 z
anuvākāḥ 3 z

Read: asitasya vrahmaṇā kaśyapasya gayasya ca |
antaṣkośaṁ vibhā jāmayo 'pi nahyāmi te bhagam z 4 z
kā 5 z anuvākaḥ 3 z

In a Ś. has asitasya te °; in c it has antaḥkośam iva jāmayo. The lack of iva in Pāipp. makes the reading vibhā doubtful, and it seems probable that the reading here should be the same with that of Ś.

16.

Ś. 1. 23; TB. 2. 4. 4. 1ff.

naktaṁ jātāsy oṣadhe rāme kṛṣṇe apikn * * *

T has asikn * *.

As far as the ms. goes it reads like Ś.; by taking words from Ś. we may complete the stanza as follows:

naktaṁ jātāsy oṣadhe rāme kṛṣṇe asikni ca |
idaṁ rajani rajaya kilāsaṁ palitaṁ ca yat z 1 z

kilāsaṁ da * * * * * *
* tvā soṣṇatāṁ varṇa * * * *

T has ca * in a.

In completing this stanza I use the words of Ś., but emend pāda c on the basis of TB.

kilāsaṁ ca palitaṁ ca nir ito nāśayā pṛṣat |
ā tvā svo 'śnutāṁ varṇaḥ parā śuklāni pātaya z 2 z

In c Ś. has ā tvā svo viśatāṁ varṇaḥ; TB. has ā na svo aśnutāṁ°. In d TB. has śvetāni.

* taṁ te pralayanam ā * * * *
* * * * nir ito nāśayābhi * *

Filling the gaps with words from Ś. we have:

asitaṁ te pralayanam āsthanam asitaṁ tava |
asikny asy oṣadhe nir ito nāśayā pṛṣat z 3 z

TB. has nilayanam in a; and asikniy asy° in c.

f5b * * * * tanūjasya ca yatvāci |
dhūṣyā kṛtasya vrahmaṇā lakṣma śvetam anenaśam. z 1 z

With the help of Ś. we get:

asthijasya kilāsasya tanūjasya ca yat tvaci |
dūṣyā kṛtasya vrahmaṇā lakṣma śvetam anīnaśam z 4 z
kā 1 z

In c TB. has kṛtyayā kṛtasya°.

17.

Ś. 1. 12.

jarāyujaṣ prathama usriyo vṛṣā vātabhraja stanayann etu vṛṣṭvā
ma no mṛtāta tvago bhajaṁ ye kam ojas tredhā vi cakraye z 1 z

In b read vātābhrajās: in c the first three words are probably sa no mṛḍāti, and bhajaṁ may be a corruption of bhañjan, or even rujan; for tvago I have nothing to offer unless it be tvaco, which is not satisfactory. We may read d as in Ś., ya ekam ojas tredhā vi cakrame.

In b Ś has ° eti vṛṣṭyā; and for pāda c it has sa no mṛḍāti tanva ṛjugo rujan.

añge ñge śocivā śuśriyāyāno yo gṛhīta parasya gṛbhīti |
añkonam añko haviṣā yajāmi hṛdiśrito manasā yo jajāna
z 2 z

We may safely restore a to read añge-'ñge śociṣā śiśriyāṇo, and d to read hṛdiśrito manaso yo jajāna; in b no doubt the sense is as in pāda d of Ś., but to emend definitely is not safe: in c haviṣā yajāmi is good, and it may be that the rest is only a corruption of the reading of Ś., añkānt sam añkān.

The stanza in Ś. reads thus: añge-añge śociṣā śiśriyāṇaṁ namasyantas tvā haviṣā vidhema | añkānt sam añkān haviṣā vidhema yo agrabhīt parvāsyā grabhītā.

muñcāmi śīdvaśaktyā uda kāśa enaṁ paṇuḥ pabhar ā
viveśa yo syaḥ
yo trajā vātajā yaś ca śuṣmo vanaspatīn sṛjatāṁ par-
vatāṁś ca z 3 z

In a T has śīrṣaktyā uda kāsa; in b paruḥparur ā°; in c 'bhrajā.

Read the first hemistich, muñcāmi śīrṣaktyā uta kāsa enaṁ paruḥ-parur ā viveśa yo 'sya: in c read yo 'bhrajā, and in d sacatāṁ°.

Ś. has muñca in a, ā viveśā in b.

śaṁ te parasmāi gātāya śam astu parāya te
śaṁ te pṛṣṭibhyo majjabhyaś śam astu tanve tava z 2 z

T has majjabhyaś ca śam astu°.

Read: śaṁ te parasmāi gātrāya śam astv 'parāya te |
śaṁ te pṛṣṭibhyo majjabhyaś śam astu tanve tava z 4 z
kā 2 z

Ś. has pronouns of the first person. In b Ś. has avarāya, which might perhaps be read for 'parāya. For c Ś. has śaṁ me caturbhyo aṅgebhyaḥ.

18.

Ś. 3. 8. 1–4.

ā yātu mitra ṛtubhis *al*amānas saṁveśayan pṛthivīm
uśriyābhiḥ
tad asma * * * * * * *dadhātu* z 1 z

T gives kalpamānas in a, and has usriyābhiḥ in b.

T has the correct reading of the first hemistich. Again drawing on Ś. we may suppose that the second hemistich read, tad asmābhyaṁ varuṇo vāyur agnir vṛhad rāṣṭraṁ saṁveśyaṁ dadhātu.

In c Ś. has athāsmābhyaṁ °.

* * * * * * *p*rati gṛhantu me va *
* * * * * jātānāṁ madhyameṣṭhā * *

For the sake of completeness I give the stanza as restored with the help of Ś.

dhātā rātiḥ savitedaṁ juṣantām indras tvaṣṭā prati gṛhṇantu me vacaḥ |
huve devīm aditiṁ śūraputrāṁ sajātānāṁ madhyameṣṭhā yathāsāni z 2 z

Ś. has haryantu in b.

f6a * * * tāraṁ namobhir viśvān devāñ hamuttaratve |
ayam agnir dīdāyad ahaṁ nameva sajāter uddho prati vṛhadbhiḥ z 3 z

With the help of Ś. we get the following for the first hemistich: huve somaṁ savitāraṁ namobhir viśvān devāñ ahamuttaratve. In c of Ś. dīrgham stands where aham stands here, but I hesitate to read with Ś. Pāda d is to be read as in Ś., sajātāir iddho 'pratibruvadbhiḥ.

In b Ś. has ādityāñ; in c ° dīdāyad dīrgham eva.

ihed asādhanna puro gamātheyo gopāḥ puṣṭipatir vājat.
asmāi vaṣ kāmā upa kāminīr viśve devā upa satyām iha z 3 z

T has asāthanna and gamātheryo.

Read: ihed asātha na paro gamātheryo gopāḥ puṣṭipatir va ājat |
asmāi vaṣ kāmā upa kāminīr viśve devā upa †satyām iha z 4 z kā 3 z

If pāda c can stand in this form, which is not at all certain, and if we suppose that satyām conceals some form such as saṁ yantu, perhaps we may then translate, "to this man may your

desires come, may ye desiring females come; may all the gods together come to him."

Pāda a, as here, also Ś. 14. 1. 32a. In b Ś. has puṣṭa°. The second hemistich of Ś. is asmāi kāmāyopa kāminīr viśve vo devā upasaṁ yantu.

19.

Ś. 1. 9.

asmin vasa vasavo dhārayantu indras tvaṣṭā varuṇo mitro agniḥ
imam ādityā uta viśve ca devā utame devā jyotiṣi dhārayanta z 1 z

T has °yantu in d.

Read vasu and °yantv in a, and uttame and °yantu in d.

Pāda a occurs Kāuś. 55. 17. In b Ś. has pūṣā instead of tvaṣṭā. In d Ś. has uttarasmin jyotiṣi °.

asmin devāḥ pradiśā jyotir astu sūryo agnir uta vā hiraṇyam. |
uttareṇa vrahmaṇā vidhāhi kṛṇ* * anyān adharān sapatnān. z 2 *

T has vibhāhi in c, and kṛṇvāno in d.

In a asmin may have been written under the influence of asmin in st. 1a; we may read with Ś. asya: and if pradiśā is not acceptable, read pradiśi with Ś. In c read vibhāhi, which may be the reading of the ms., since the sign transliterated dh is not perfect: in d kṛṇvāno.

In a Ś. has asya devāḥ pradiśi °: the second hemistich in Ś. reads sapatnā asmad adhare bhavantūttamaṁ nākam adhi rohayemam. Pāda d as in Pāipp. occurs Ś. 2. 29. 3d; TS. 3. 2. 8. 5d; MS. 1. 2. 10c; 20. 13; 4. 12. 3d; 185. 14, and elsewhere; with kurvāṇo, in KS. 5. 2d, and 22. 2.

oṁ yenendrāya *samabhar*an payāṁsy uttareṇa vrahmaṇā jātavedaḥ
*tena tvagiriha vardhay*emaṁ rāyaspoṣaṁ śrāiṣṭhyam ā *dhehy asmāi z 3 z*

Omit oṁ: in c we may probably read tena tvam agna iha °.

This stanza occurs MS. 1. 4. 3: 50. 14; TS. 3. 5. 4. 2; KS. 5. 6. In a Ś. and TS. have sam abharah. In b all others have

uttamena; TS., MS., and KS. having haviṣā. For c TS. and KS. have tenāgne tvam uta vardhayemaṁ, MS. ° uta vardhayā māṁ. For d Ś., TS., and KS. have sajātānāṁ śrāiṣṭhya ā dhehy enam; MS. sajātānāṁ madhye śrāiṣṭhyā ā dhehi mā.

eṣāṁ yajñam uta varco **raya rāya*spoṣa** * * * * *
* *trāsmad adhare bhavantūttame dev*ā jyoṭiṣ adhatu na ma* *

T has varco vaneyaṁ in a.

Read: āiṣāṁ yajñam uta varco dade 'haṁ rāyaspoṣam uta cittāny agne |
sapatnā asmad adhare bhavantūttame devā jyotiṣi dadhātv enam z 4 z kā 4 z

The supplied words are from Ś.; and pāda a is given as in Ś., though vareyaṁ is a possibility. Pāda d in Ś. is the same with d in Ś. st. 2; see above.

20.

Ś. 1. 19.

mā no vidaṁ na vivyādhino mo bhi*vyādhino vidan.*
f6b *ārāc* charvyāsmad viṣūcīr indra pātaya z 1 z

For a read mā no vidan vivyādhino; read mo 'bhi ° in b, and charavyā asmad ° in c. With these corrections the stanza reads as in Ś.

viśva vo asmac charavaḥ patantu ye sthā ye cāsyā |
devā manuṣyā ṛṣayo mitrān no vi viddhatu z 2 z

T has viśvaṁ ko in a; and vi vindatu in d.

In a read viṣvañco for viśva vo; read in b ye 'stā ye cāsyāḥ; in d read 'mitrān and vidhyantu.

For the second hemistich Ś. has dāivīr manuṣyeṣavo mamāmitrān vi vidhyata. Ś. 11. 9. 23b is amitrān no vi vidhyatām.

yas samano yo samāno mitro no jighāñsati |
rudraś carvyā tān amitrān na vi viddhatu z 3 z

T has vi vindatu in d.

In a read samāno and 'samāno, in b 'mitro; in c read śaravyayā, and in d no vi vidhyatu.

Pādas ab are not found elsewhere, though there is similar phraseology in Ś. 11. 10. 25–27. The first hemistich in Ś. is yo

naḥ svo yo araṇaḥ sajāta uta niṣṭyo yo asmāñ abhi dāsati. Ś. has etān in c, and mamāmitrān vi ° in d.

sabandhuś cāsabandhuś ca yo na indrābhi dāsati |
devās taṁ sarve dhūrvantu vrahma varma samāttaraṁ
z 3 z z caturtho nuvākaḥ z

Read: sabandhuś cāsabandhuś ca yo na indrābhi dāsati |
devās taṁ sarve dhūrvantu vrahma varma mamāntaram
z 4 z kā 5 z caturtho 'nuvākaḥ z

Pādas ab occur Ś. 6. 15. 2ab where b reads yo asmāñ abhi °; so also Ś. 6. 54. 3ab. The first hemistich of Ś. 1. 19. 4 is yaḥ sapatno yo 'sapatno yaś ca dviṣaṁ chapāti naḥ. Pādas cd occur as here in Ś. 1. 19. 4; RV. 6. 75. 19; SV. 2. 1222.

21.

St. 1=Ś. 7. 76. 1; st. 2–4=Ś. 6. 83. 1–3.

nāmannasaṁ svayaṁsrasaṁ nasatībhyo vasattarā |
mehor asattarā lavaṇād vikledīyasī z 1 z

In a nāmannasaṁ seems hopelessly corrupt: read for b asatībhyo asattarāḥ; for c sehor arasatarā, or possibly ā sehor ° as Whitney suggests; in d read vikledīyasīḥ.

In Ś. a is ā susrasaḥ susraso.

apacitta pra pa uta suparṇo vāsater iva |
sūryaṣ kṛṇotu bheṣajaṁ candram ā vo pocchatu z 2 z

T has patata in a for pa uta.

In a read apacitaḥ pra patata, in b vasater, and in d 'pocchatu.

yenyekā syanyekā kṛṣṇīkā rohiṇī dve |
sarvāsām agrabhaṁ nāma vīraghnīr upetana z 2 z

In the first hemistich read enyekā śyenyekā kṛṣṇāikā °; in the second ° nāmāvīraghnīr apetana.

Pāda c occurs RV. 1. 191. 13c, as well as in Ś.

asūtikā rāmāyaty apacitta pra patiṣyati |
glāur iti pra patiṣyati sakalaṁ tena śudhyati z 3 z

Read rāmāyany in a, and apacit in b.

In Ś. the second hemistich reads glāur itaḥ pra patiṣyati sa galunto naśiṣyati.

f7a apīto pacitvarīr indraṣ pūṣā tu cikyatu |
apetv asya grīvābhyo apa padbhyāṁ vijānatā z 4 z

Read: apeto 'pacit tvarīr indraṣ pūṣā tu cikyatuḥ |
apetv asya grīvābhyo apa padbhyāṁ †vijānatā z 5 z kā 1 z

Vijāmataḥ has been suggested for vijānatā.

22.

Ś. 1. 31.

āśānām āśāpālébhyaś catúrbhyamṛ́tebhyaḥ
idáṁ bhūtásyādhyakṣebhyo vidhéma havíṣa vayám. z 1 z

T has cattántyamṛte° in b, and havíṣā in d.

For pāda b read catúrbhyo 'mṛtebhyaḥ; in d read havíṣā°.

This stanza appears also in TB. 2. 5. 3. 3, and 3. 7. 5. 8; AŚ. 2. 10. 18; ApŚ. 4. 11. 1; and pāda a ApŚ. 7. 16. 7. Of these AŚ., and also Ś., reads as here: in a TB. and ApŚ. have āśānāṁ tvāśā°.

āśānām āśāpālāś catvāras sthana devāḥ
te no nirṛtyāḥ pāśebhyo muñcatāṅhamo hasaḥ z 2 z

For d read muñcatāṅhaso 'ṅhasaḥ.

Ś. has in a ya āśānām°.

aśroṇas te haviṣā vidhema maśrāmas te ghṛtenā juhomi |
ya āśānām āśāpālas turyo devas sa nas sabhūtam eha vakṣat. z 3 z

T has vidhema masramas °.

In the first hemistich read vidheyam asrāmas te ghṛtena °: subhūtam in d.

In Ś. the first hemistich is asrāmas tvā haviṣā yajāmy aśloṇas tvā ghṛtena juhomi: in c Ś. has turīyo.

svasti mātṛ uta pitṛe no stu svasti gobhya uta pūruṣebhyaḥ
viśvaṁ suto suvidatram astu yog eva dṛśava sūryam. z 4 z

In a T has mātṛ uta pitre; in both words the sign in the ms. is clearly tṛ, of course meant for tr. In d T has dṛśeva.

In a read mātra uta pitre no 'stu: for d read jyog eva dṛśaye sūryam: for suto in c I have no suggestion. [Perhaps for su-(bhū)taṁ; cf. Ś.—*Ed.*]

In Ś. pāda b reads svasti gobhyo jagate puruṣebhyaḥ: and c reads viśvaṁ subhūtaṁ suvidatraṁ no astu: in d it has dṛśema, where I have written dṛśaye.

23.

Ś. 1. 32.

idaṁ janāso vidathaṁ mahad vrahma vadiṣyati
na tat pṛthivyāṁ no divi yataḥ prāṇantu vīrudhaḥ z 1 z

In a Ś. has vidatha; and in d yena prāṇanti.

antarikṣasam āsāṁ sthānaṁ śāntamadām iva |
āsthānam asya bhūtasya viduṣkṛd bheṣatodanaḥ z 2 z

T has viduṣ ṭad in d.

For the first hemistich read antarikṣam āsāṁ sthānaṁ śrāntasadām iva. I can do nothing with bheṣatodanaḥ: read viduṣ ṭad.

In a Ś. has antarikṣa āsāṁ, and in b sthāma; for d Ś. has viduṣ ṭad vedhaso na vā.

f7b yad rodhasī rejāmāne bhūmiś cā naraśakṣatāṁ
ādyaṁ tad adya sarvadā vidur asse vavartasī z 3 z

The ms. has bhyaṁ over ādyaṁ in c; T has tad adyaṁ.

In a read rodasī; in b probably nir atakṣatām on the basis of Ś., and ca for cā; for vidur asse I have nothing to suggest.

Ś. has nir atakṣatam in b, and ārdraṁ in c; for d it has samudrasyeva srotyāḥ.

viśvam anyābhi vavāra viśvam anyasyām adhi śrutaṁ |
dive ca viśvavedhase pṛthivyāi cākaran namaḥ z 3 z

Read: viśvam anyām abhi vavāra viśvam anyasyām adhi sritam |
dive ca viśvavedase pṛthivyāi cākaran namaḥ z 4 z kā 3 z

In a Ś. has abhīvāra; in b tad anyasyām °; in d akaraṁ. This stanza occurs also TB. 3. 7. 10. 3, and ApŚ. 9. 14. 2: pāda a is viśvam anyābhi vāvṛdhe, pāda c dive ca viśvakarmaṇe, b and d as in Ś.

24.

Ś. 1. 15. 1, 4, 3. 2.

saṁ saṁ sravantu sindhavas saṁ vātā divyā uta |
tebhir me sarvāis saṁsrāvāir dhanaṁ saṁ srāvayāmasi
z 1 z

For b Ś. has saṁ vātāḥ saṁ patatriṇaḥ; and for the second hemistich imaṁ yajñaṁ pradivo me juṣantāṁ saṁsrāvyeṇa haviṣā juhomi; the second hemistich as in Pāipp. appears in Ś. st. 3 and 4. Pāda a also appears in Ś. 2. 26. 3a, with paśavas, and 19. 1. 1a, with nadyas; b as in Ś. also occurs Ś. 19. 1. 1b.

ye saṁsrāvas saṁ sravanti kṣīrasya codakasya ca |
tebhir me sarvāis saṁsrāvāir dhanaṁ saṁ srāvayāmasi
z 2 z

In a read saṁsrāvās; Ś. has sarpiṣaḥ for this.

ye nadībhyas saṁ sravanty ucchāmas saramakṣikā |
tebhir me sarvāis saṁsrāvāir dhanaṁ saṁ srāvayāmasi |
z 3 z

T has ucchāsas in b.

In b read utsāsas; for the rest of b I can suggest nothing, unless it be the reading of Ś., sadam akṣitāḥ.

In a Ś. has nadīnāṁ.

idaṁ havyā upettanedaṁ saṁ srāvaṇā uta |
ihāita sarvo yaṣ paśur asya vardhayato rayiṁ z 4 z z z

Read: idaṁ havyā upetanedaṁ saṁsrāvaṇā uta |
ihāitu sarvo yaṣ paśur asya vardhayata rayim z 4 z kā 4 z

There is no parallel for a as given here. Ś. 1. 15. 2 reads ihāiva havam ā yāta ma iha saṁsrāvaṇā utemaṁ vardhayatā giraḥ | ihāitu sarvo yaḥ paśur asmin tiṣṭhatu yā rayiḥ.

25.

Ś. 1. 33; TS. 5. 6. 1.1 and 2; MS. 2. 13. 1: 151. 7; ApMB. 1. 2. 2 ff.

oṁ hiraṇyavarṇāś śúcayaṣ pāvaká su jātáṣ kaśyápo yā́sv índraḥ
yā́ agníṁ garbhaṁ dadhiré súvarṇās tā́ na ā́paś śā́ṁ syonā́ bhavantu z 1 z

In ab read pāvakā yā́su °; in c gárbhaṁ and suvárṇās; omit oṁ.

In addition to the places cited above, pāda a occurs MS. 1. 2. 1a: 9. 12; ApŚ. 10. 6. 1 (bis); ApMB. 1. 2. 1a, and 2. 6. 16; TB. 2. 8. 9. 3; HG. 1. 10. 2; 21. 15.; 2. 18. 9. In pāda b TS., MS., ApMB. have kaśyapo as here, TS. and MS. indraḥ as here: Ś. has savitā yāsv agniḥ; and ApMB. has agniḥ for second name. Pāda c, as here, only in Ś. and ApMB; but see under st. 3. Pāda d, as here, in Ś., TS., MS.; also AG. 4. 6. 15d: ApMB. has tās ta °.

yā́sāṁ rā́jā váruṇo yā́tu mádhye satyānṛté avapáśyañ jánānām. |
f8a yā́ agníñ gárbhaṁ dadhiré súvarṇās tā́ na ā́paś śáṁ syonā́ bhavantu zz 2 z

Read yāti in a, suvárṇās in c.

The first hemistich, as here, is in Ś., TS., MS., and ApMB. as cited at the head of the hymn; also RV. 7. 49. 3ab. See under st. 1 for cd of Ś. and ApMB.; TS. and MS. have madhuścútaḥ śúcayo yā́ḥ pāvakā́s °.

yā́sāṁ devā́ diví kṛṇvanti bhakṣáṁ yā́ antárikṣe bahudhā́ bhavanti |
yā́ agniṁ garbhaṁ dadhire suvarṇās tā́ na ā́paś śáṁ syonā́ bhavantu z 3 z

Supply accents in c; read ā́paś in d.

The first hemistich, as here, occurs in Ś., TS., and MS.; ApMB. has niviṣṭāḥ at end of b. Pāda c, with virūpās for suvarṇās, occurs in the first stanza of TS. and MS. versions.

śivéna cákṣuṣā paśyatā́paś śiváyā tanvòpa spṛśetvátvácaṁ mémaṁ |
ghṛtaścutā́ś śúcayo yā́ḥ pāvakā́s tā́ na ā́paś śáṁ syonā́ bhavantu z 4 zz pañcamo nuvākaḥ z

Read: śivéna mā cákṣuṣā paśyatāpaś śiváyā tanvópa spṛśata tvácaṁ me |
ghṛtaścútaś śúcayo yā́ḥ pāvakā́s tā́ na ā́paś śáṁ syonā́ bhavantu z 4 z kā 5 z pañcamo 'nuvākaḥ z

The first hemistich, unaccented, appears as the first hemistich of Pāipp. 1. 33. 4; also Ś. 16. 1. 12ab; these, as also the versions of TS. and MS., read as the Pāipp. here: so too AB. 8. 6. 10. ApMB. has paśyantv āpaś in a, and spṛśantu tvacaṁ

te in b. Only Ś. and ApMB. have the second hemistich as here, the latter having tās ta ° in d.

26.

Ś. 1. 24, with a stanza inserted between st. 3 and 4 of Ś.

suparṇo jātaṣ prathamas tasya tvaṁ pittam āsita
tuvāsurī jighāsitā rūpaṁ cakre vanaspatiḥ z 1 z

Read āsitha in b, and tavāsurī jighāṅsitā in c.
For c Ś. has tad āsurī yudhā jitā; in d it has vanaspatīn.

āsurya cakre prathame idaṁ kilāsabheṣajaṁ |
idaṁ kilāsanāśānaṁ anenaśata kilāsaṁ surūpām akaratvaca z 2 z

Read: āsurī cakre prathamedaṁ kilāsabheṣajam idaṁ kilāṣanāśanam |
anīnaśat kilāsaṁ surūpām akarat tvacam z 2 z

Ś. has sarūpām in d.

surūpā nāma te mātā surūpo nāma te pitā |
surūpokṛtvam oṣadhe sā surūpam idaṁ kṛdhi z 3 z

In c T gives surūpakṛt tvam, which is correct.
This stanza occurs TB. 2. 4. 4. 2: both Ś. and TB. have sarūpa- throughout. In TB. c reads sarūpāsy oṣadhe.

yat tanūjaṁ yad agnijaṁ citraṁ kilāsu jajñiṣe |
tad astu sukṛtas tanvo yatas tvāpi nayāmasi z 4 z

In b read kilāsaṁ, in c sukṛtaṁ, and in d tvāpa.

f8b śyāmā surūpaṁkaraṇī pṛthivyābhy arbhavaṁ
idam ū ṣu pra sādaya punā rūpāṇi kalpaya z 5^{z}_{z} 1

Read: śyāmā surūpaṁkaraṇī pṛthivyā abhy ṭarbhavam |
idam u ṣu pra sādaya punā rūpāṇi kalpaya z 5 z kā 1 z

In a Ś. has śāmā sarūpaṁ°; in b adhy udbhṛtā; in c sādhaya.

27.

A rearrangement of material from Ś. 6. 40, and 6. 32. 3, with some original pādas.

abhayaṁ somas savitā kṛṇotv abhayaṁ dyāvāpṛthivī ubhe |

abhayaṁ *var āntarikṣaṁ no stu saptarṣīṇāṁ haviṣābhayaṁ no stu z 2

In the second hemistich read svar ant° and no 'stu.

Ś. 6. 40. 1 is as follows: abhayaṁ dyāvāpṛthivī ihāstu no 'bhayaṁ somaḥ savitā naḥ kṛṇotu | abhayaṁ no 'astūrv antarikṣaṁ saptarṣīṇāṁ ca haviṣābhayaṁ no astu. Ś. 19. 15. 5b reads as b of Pāipp. with ime added.

abhayaṁ dyāvāpṛthivī ihāstu no gnināsitān praty oṣadha pratīcaḥ |
sā jñātāraṁ sā pratiṣṭhām idaṁ tam atho vighnānām upa yantu mṛtyuṁ z 3 z.

In b read 'gnināmitrān praty oṣatāṁ °; read the second hemistitch mā jñatāraṁ mā pratiṣṭhāṁ vidanta mitho vighnānā °.

Pāda a=Ś. 6. 40. 1a; there is no parallel for b as emended; but cf. AG. 3. 10. 11 abhayaṁ mitrāvaruṇā mahyam astv arciṣā śatrūn dahataṁ pratītya, and Ś. 6. 32. 3 abhayaṁ mitrāvaruṇāv ihāstu no 'rciṣātriṇo nudataṁ pratīcaḥ. The second hemistich, as here, occurs Ś. 6. 32. 3 and 8. 8. 21; and in AG. 3. 10. 11 with vindantu in c and bhindānā in d.

pañca devā abhayasyeṣatam indras tvaṣṭā varuṇo mitro gniḥ
māyaṁ grāmo duritam ena āvad anyatra rājñām abhayāta mṛtyuṁ z 4 z

Margin gives tyatra in d.

Read ° eśatām in a, 'gniḥ in b, āgad in c, and abhi yātu mṛtyuḥ in d.

There is no parallel save Ś. 6. 40. 2d, which has manyuḥ for mṛtyuḥ.

asmāi grāmāya pradiśaś catatṛ ūrjaṁ subhūtaṁ savitā dadhātu |
aśatrum indro abhayaṁ kṛṇotu madhye ca viṣāṁ sukṛte syāma z 5 zz 2 z

T has catatra in a, and syām in d.

Read catasra in a, and dviṣāṁ in d. All the stanzas are numbered wrongly, unless we suppose that there was a stanza before the first one given. The figure 2 at the end of this stanza indicates the number of the kāṇḍa.

Pāda a=Ś. 6. 40. 2a; b in Ś. is ūrjaṁ subhūtaṁ svasti savitā naḥ kṛṇotu; in c Ś. has aśatrv indro abhayaṁ naḥ °; pāda d of Pāipp. has no parallel.

28.

Ś. 1. 22.

anu sūryam ud etāṁ hṛdyoto hṛdisā ca te |
yo rohitasya gor varṇas tena tvā pari dadhmasi | 1 z

T has harimā ca te in b.

Read ayatāṁ in a, and read with T in b.

For c Ś. has go rohitasya varṇena. Similar stanzas are RV. 1. 50. 11; TB. 3. 7. 6. 21ff.; ApŚ. 4. 15. 1. Pāda d occurs PG. 2. 2. 7c.

pari tva rohitāir varṇāir dīrghāyutvāya dadhmasi |
f9a yathā tvam arapāpo atho hārito bhava z 2 z

Above arapāpo the ms. has pāmo, and above the mo is so; T has arapo so.

Read tvā in a, arapā aso in c, and 'harito in d. Better than atho in d would be 'tho; but cf. ms. in 15. 2d.

The second hemistich in Ś. is yathāyam arapā asad atho aharito bhuvat. Pāda c as in Ś. also occurs RV. 10. 137. 5d; Ś. 4. 13. 4d; AŚ. 2. 7. 13c.

yā rohiṇīdevatyā gāvo yā rohiṇī data |
rūpaṁ rūpeṇa yo vayas tena tvā pari dadhmasi z 3 z

In b T has rohiṇīr uta.

Read with T in b; in c it seems best to follow Ś. and read rūpaṁ-rūpaṁ vayo-vayas.

In a Ś. has rohiṇīr devatyā: cf. SBE. 42. 265. In b uta is the third word; in d Ś. has tābhiṣ ṭvā °. Pāda c also Ś. 19. 1. 3a; KS. 8. 14d. For pāda d see st. 1.

śukeṣu te hariṇaṁ prapaṇākāśa dadhmasi |
atho hāridraṣu te harimāṇaṁ ni dadhmasi z 4 z 3 z

Read harimāṇaṁ in a, ropaṇākāsu in b, and hāridraveṣu in d.

Ś. has sukeṣu in a. The stanza occurs, with me instead of te, in the connection cited under st. 1.

29.

yaṣ purastād ā caranti nīdāis sūryād adho divaḥ
etam apsarasāṁ rātuṁ vrahmanocchā varāmasi z 1 z

Read nīcāis in b, and for d vrahmaṇācchā vadāmasi. I can do nothing with rātuṁ.

Pāda d=Ś. 10. 10. 4d.

yadaśrād ā caranti jihvāmuṣākan icchati |
ahataṣ patāyato namyaṁ tatas sutanvati z 2 z

The only suggestions that I venture here are yāṣ paścād in a, and icchanti in b; the rest I cannot explain.

yāṣ kulyā yā vānyathā ūconmādayiṣṇavaḥ
sarvās tvā mṛssisāgaraṁ pṛṣadā khalvāñ iva z 3 z

The ms. reading is perhaps ūcormād°.

Of the first hemistich only the words yāṣ kulyā yā seem sound. Read for the second hemistich sarvās tā mṛsmṛsākaraṁ dṛṣadā khalvāñ iva.

The second hemistich appears Ś. 5. 23. 8, thus: sarvān ni maṣmaṣākaraṁ °; d again Ś. 2. 31. 1d. Pāda c occurs VS. 11. 80d as sarvaṁ taṁ bhasmasā kuru; with masmasā for bhasmasā, this form appears TS. 4. 1. 10. 3d; ŚB. 6. 6. 3. 10. The form sarvāṅs tān maṣmaṣā kuru appears KS. 16. 7d; TA. 2. 5. 2d; MS. 2. 7. 7d: 84. 3 has this form but with mṛsmṛsā.

cetantīṁ aśmalāṁ palāṁ tāsāṁ vo namo rciṣe |
ārād yakṣma ni dattāsmān no dhi pāuruṣa z 4 z

Read 'rciṣe in b, dhatta in c, and 'dhi pāuruṣam in d. What to do with namo I do not know. The number of the kāṇḍa is 4.

30.

Ś. 19. 52, plus 3. 29. 7.

kāmas tad agre sam avartata manaso rebhaḥ prathamaṁ
yad āsīt. |
f9b sa kāma kāmena vṛhadā sayoniṁ rāyaspoṣaṁ yajamānāya
dhehi | z 1 z

Read retaḥ in b, and vṛhatā sayonī in c.

The first hemistich occurs in the following passages in addition to Ś.: RV. 10. 129. 4; TB. 2. 4. 1. 10; 8. 9. 4. and 5;

TA. 1. 23. 1; NrpU. 1. 1. In all of these except Ś. and NrpU. the first pāda has sam avartatādhi. Pāda c only here and in Ś. (without sa). Pāda d is also found in Ś. 18. 1. 43d, and 4. 47d.

tvaṁ kāma sāhasāsahi pratiṣṭhito vibhur vibhāva suṣakhā sakhīyate
tvam ugraḥ pṛtanāsu sāsahis sahojo yajamānāya dhehi z 2 z

Read sahasāsi in a, vibhāvā in b, and saha ojo in d.

In b Ś. reads sakhā ā sakhīyate; this pāda as here occurs RV. 10. 91. 1d.

bhrarāc cakmānāya pradhipāṇāyākṣe
āsmāśṛṇvann āśāṣ kāmenājanājanayat saha | 3 z

The margin and T have dūrāc in a.

Read: dūrāc cakamānāya pratipāṇāyākraye |
āsmā aśṛṇvannpāśāṣ kāmenājanayat sahaḥ z 3 z

At the end of d Ś. has svaḥ. There is no other close parallel: but cf. TA. 3. 15. 1 and 2.

kāmena mā kāmāgaṅ hṛdayād dhṛdayaṁ pari |
yad amīṣāṁ kāmado manas tadībhūpa mām iha z 4 z

In a read kāma āgan as in Ś.; or we may accept the reading of the ms. In d read tad āitūpa °.

In b Ś. has yad amīṣām ado °. TA. 3. 15. 2 has the following:—kāmena me kāma āgāt | hṛdayād dhṛdayaṁ mṛtyoḥ | yad amīṣām ado priyaṁ | tad āitūpa mām abhi.

yat kāma kāmayamānā idaṁ kṛṇuvasate haviḥ
tan nassassarvaṁ samṛddhyatām athāitasya haviṣo viha svāhā z 5 z

Read kṛṇmasi in b, nas sarvaṁ sam ṛdhyatām in c, and vīhi in d.

This stanza appears also in Kāuś. 92. 31, without variant; and pāda a in Kāuś. 92. 30.

ká idáṁ kásmādāt kắmaṣ kắmayādāt.
kắmo dhātắ kāmaṣ pratighṛhītắ kắmas samudrám ắ viveśa

kāmena tvā prati gṛhṇāmi kā́māitát te z 6 z ṣaṣṭānuvākaḥ z z

T has dātā in c.

Read kásmā adāt in a, dātā in c, and supply the accents on kā́mena and práti in e; supply kāṇḍaḥ 5 after the number of the stanza: with these changes the stanza reads as in Ś., except that Ś. has pratigrahītā, which is found in the other versions too.

This stanzas occurs MS. 1. 9. 4: 135. 1; KS. 9. 9. and 12; PB. 1. 8. 17; TB. 2. 2. 5. 5 and 6; TA. 3. 10. 1 and 2; AŚ. 5. 13. 15; ApŚ. 14. 11. 2. Of these KS. and PB. have ā viśat in d, while TB., TA., AŚ., and ApŚ. have ā viśa: and the latter four have in the same pāda kāmaṁ samudram °. MS. has kāmāya tvā prati gṛhṇāmi. Pāda a and kāmāitat te are quoted MŚ. 5. 2. 14. 13, and MG. 1. 8. 9: cf. also Kāuś. 45. 17. VS. 7. 48: ko 'dāt kasmā adāt kāmo 'dat kāmāyādāt | kāmo dātā kāmaḥ pratigrahītā kāmāitat te. So also ŚB. 4. 3. 4. 32, and ŚŚ. 4. 7. 15.

31.

Ś. 5. 4. 6 and 8–10.

f10a imaṁ me kuṣṭha pāuruṣaṁ tam ā vaha taṁ niṣ kṛdhi |

Read pūruṣaṁ.

In b Ś. has kuru, and adds a third pāda, tam u me agadaṁ kṛdhi.

ud ajñāto himavatas sa prācyaṁ nihame janaṁ
tatṛ kuṣṭhasya nāmāny uttamāna vi bhejire | 1

T has id ° in a.

Read the first hemistich udañ jāto himavatas sa prācyāṁ nīyase janam. Read tatra in c, uttamāni in d. The number should be 2.

uttamo nāmāsy uttamo nāśa te pitā |
yataṣ kuṣṭha pra jāyame tad ehy ariṣṭatātaya z 2 z

T has nāma in b, and jāyase in c.

In b and c read with T, in d read °tātaye. The number should be 3.

In Ś. pāda a is uttamo nāma kuṣṭhāsy. There is no parallel for the second hemistich.

śīrṣahatyām upahatyām akṣayas tandho rapa |
kuṣṭho ne viśvatas pātu devaṁ samāha vṛṣṭihaṁ z 4 z

T has no in c.

Read: śīrṣahatyām upahatyām akṣyos tanvo rapaḥ |
kuṣṭho no viśvatas pātu dāivaṁ samaha vṛṣṇyam z 4 z
kā 1 z

In a Ś. has śīrṣāmayam °; and in b akṣos (cf. Index Verb.). Pāda c of Ś. is kuṣṭhas tat sarvaṁ niṣ karad.

32.

Ś. 1. 25, plus 5. 22. 13.

yad agnir āpo duhat praviśya yatrā kṛṇvan dharmadhṛto namāṅsi
tatṛ tāhuḥ paramaṁ janitraṁ ma nas saṁvidvāna pari vṛṇdhi takmam. z 1 z

In a read 'duhat, in c tatra ta āhuḥ °, and read d sa nas saṁvidvān pari vṛṇdhi takman.

yady arcirīri vāsa dhūmaḥ śākalyeṣu yadi vā te janitraṁ
huḍun nāmāsv aritasya devaḥ sa nas saṁvidvān pari vṛṇdhi takmam. z 2 z

T has huḍur ° in c.

In a read yady arcir yadi vāsi °, in c huḍur nāmāsi haritasya °, and in d takman.

Ś. has ° vāsi śociḥ in a, and śakalyeṣi in b.

yadi śoko yady adīśoko rudrasya prāṇo yadi vāruṇo si |
huḍur nāmāsv aritasya devaḥ sa nas saṁvidvān pari vṛṇdhi takmam. z 3 z

In a read atiśoko, in b 'si; read the second hemistich as in st. 2.

In a Ś. has ° yadi vābhiśoko; for b Ś. has yadi vā rājño varuṇasyāsi putraḥ.

namaś śītāya takmane durāya kṛṇvā vayaṁ te
f10b yo nyedyud ubhayebhyaś cahatas tṛtīyekāya namo stu takmane z 4 z

In c T has yo nyedyur ubhayedyaś.

Read: namaś śītāya takmane rūrāya ⸢kṛṇvā vayaṁ te |
yo 'nyedyur ubhayedyuś ⸢cahatas tṛtīyakāya namo 'stu takmane z 4 z

In b we might read kṛṇmo vayaṁ te, but the ms. gives only a slight basis for this: and in c perhaps cāgatas or cāyātas.

Pāda b in Ś. is namo rūrāya śociṣe kṛṇomi; pāda c, which also occurs Ś. 7. 116. 2a, has ° ubhayadyur abhy eti.

tṛtīyekaṁ vitṛtīyaṁ sadantasrāta hāyanam. |
takmānaṁ viśvaśāradaṁ grīṣmaṁ nāśaya vārṣika z 5 z 2 z

T has vārṣikaṁ in d.

Read: tṛtīyakaṁ vitṛtīyaṁ sadaṁdim uta hāyanam |
takmānaṁ viśvaśāradaṁ grāiṣmaṁ nāśaya vārṣikam z 5 z kāṇḍaḥ 2 z

In b Ś. has śāradam; and for c it has takmānaṁ śītaṁ rūraṁ: pāda c as here occurs Ś. 9. 8. 6c, and 19. 34. 10c. A similar stanza is Ś. 19. 39. 10.

33.

Ś. 7. 89. 1–3, plus 16. 1. 12 and 13, plus a variant of TB. 3. 7. 12. 6.

āpó adyā́nv acāriṣaṁ raséna sám agaṇmahi |
páyasvān ágna ā́gaman táṁ mā sáṁ sṛja várcasam. z 1 z

In b read aganmahi, in c agna ā gamaṁ, in d varcasā. And the accentuation should be ā́po and rásena.

This stanza also appears Ś. 10. 5. 46; RV. 1. 23. 23; 10. 9. 9; VS. 20. 22; TS. 1. 4. 45. 3; 46. 2; MS. 1. 3. 39: 46. 12; KS. 4. 13; 29. 3; 38. 5; JB. 2. 67 (68); ŚB. 12. 9. 2. 9; TB. 2. 6. 6. 5; LŚ. 2. 12. 13; ApMB. 2. 6. 6.

For a Ś. has apo divyā acāyiṣam: a as here is given by RV. and AŚ. 3. 6. 27, with apo by VS., MS., KS., ŚB., LŚ., and ApMB.: a alone, in this form, is quoted by MŚ. 1. 7. 4. 47; MG. 1. 1. 17; 11. 25; 2. 2. 26. apo anv acāriṣam is given by TS., TB., JB., and ApŚ. 7. 27. 16; 8. 8. 18; 18. 10; 13. 22. 6.

In b RV. has agasmahi, KS. and LŚ. aganmahi, Ś. and JB. aṛkṣmahi, others asṛkṣmahi.

Pādas cd occur still again Ś. 9. 1. 14. RV. has āgahi in c.

sáṁ māgne várcasā sṛja prajáyā ca bahúṁ kṛdhi |
vidyúr me asya devā índró vidyāt saharṣibhiḥ z 2 z

T has bahuṁ in b.

Accent devā́ índro and sahárṣibhiḥ.

This stanza also occurs Ś. 9. 1. 15; 10. 5. 47; RV. 1. 23. 24; KS. 4. 13; ApMB. 2. 6. 7 and 8. In b. Ś. has saṁ prajayā sam āyuṣā: KS. and ApMB. have prajayā ca dhanena ca. The form we have here occurs Ś. 6. 5. 1d; VS. 17. 50d; MS. 2. 10. 4d: 135. 4; KS. 18. 3d; ApŚ. 6. 24. 8d. In c ApMB. has vidyun me.

idam āpaḥ pra vahatāvabhya ca malaṁ ca yat. |
yaś ca dudrohānṛtam. yaś ca śyepe bhīruṇaṁ z 3 z

Both margin and T have °vadya in b; T has yac ca in c and d.

Read avadyaṁ in b, yac ca in c and d, °taṁ at end of c, and in d śepe 'bhīruṇam.

For this stanza see RV. 1. 23. 22; 10. 9. 8; VS. 6. 17; VSK. 6. 5. 5; LŚ. 2. 2. 11; ApŚ. 7. 21. 6; MŚ. 1. 8. 4. 40.

Pāda a alone occurs rather frequently in other Sūtras.

Ś., VS., LŚ., and ApŚ. have b in the form given here; yat kiṁ ca duritaṁ mayi appears in RV. and VSK., occurring also in TA. 10. 24. 1e; 25. 1e; MahānU. 14. 3e and 4e: as yat kiṁ cid ° it occurs in MŚ., in TAA. 10. 64d, and MahānU. 19. 1d.

Pāda c as here occurs nowhere else; Ś., VS., and LŚ. have yac cābhi du°, which should perhaps be restored in Pāipp.; RV., VSK., and MŚ. have yad vāham abhi dudroha; ApŚ. has yad vābhi dudrohānṛtam.

Pāda d as here also Ś., VS., and LŚ.; VSK., MŚ., and ApŚ. have yad vā °; RV. has yad vā śepa utānṛtam.

śivena mā ccakṣuṣā paśyatāpaś śivayā tanvopa spṛśata tvacaṁ me |
śivān agnīn apsuṣado havāma mayi kṣatraṁ varco datta devi z 4 z

Read cakṣuṣā in a, havāmahe in c, dhatta and devīḥ in d.

The first hemistich occurs above in 25. 4(=Ś. 1. 33. 4), which see for parallels. The second hemistich, with variants, appears TS. 5. 6. 1. 2; MS. 2. 13. 1: 152. 6; AB. 8. 6. 10.

Ś. reads as here except for ā dhatta in d. TS. and AB. have saṁvān agnīṁr apsuṣado huve vo, MS. omits vo. For d MS., TS., and AB. have mayi varco balam ojo ni dhatta.

yad āpo nakta mithunaṁ cacāra yad vā dudroha duritaṁ purāṇaṁ |
hiraṇyavarṇasya tatat punantu sā pra mā muñcantu varuṇasya pāśāt. z 5 z

Read naktaṁ in a, purāṇam in b; in c hiraṇyavarṇās tat punantu mā, or perhaps ° tata ut punantu °.

The following, from TB. 3. 7. 12. 6, is the only parallel: yad āpo naktaṁ duritaṁ carāma yad vā divā nūtanaṁ yat purāṇam | hiraṇyavarṇās tata ut punīta naḥ.

34.

These formulae appear in Kāuś. 78. 10.

agnir janam idaṁ mahīyāṁ jāyaṁ imāsatā | somo vasuvina mahyaṁ jāyās isamatā z 2 somo vasuvina
f11a mahyaṁ jāyās isāmatā z 2 z pūṣā jñātuvina mahyaṁ jāyās isāmatā z 3 z indras sahyāṁ mahyaṁ jāyām imāsatā z 4 z

T has the s and m signs a little varied.

Read: agnir janavin mahyaṁ jāyām imām adāt z 1 z somo vasuvin mahyaṁ jāyām imām adāt z 2 z pūṣā jñātivin mahyaṁ jāyām imām adāt z 3 z indras sahyān mahyaṁ jāyāṁ imām adāt z 4 z kāṇḍaḥ 4 z

Kāuś. has pūṣā jātivin, which may need emendation: it also has indraḥ sahīyān. For some similar formulae see ŚG. 1. 9. 9, where we find agnir janitā, somo janimān, and pūṣā jñātimān, but no address to Indra.

35.

These formulae also appear in Kāuś. 78. 10.

agnaye janavidhe svāhā 1 somāya vasuvide svāhā 2 pūṣṇe jñātuvide svāhā z 3 z indrāya sahyasvehā z 4 z kāṇḍaḥ 5 z saptamo nuvākaḥ z z

In 1 read janavide, in 3 jñātivide, and in 4 sahyase svāhā. Read 'nuvākaḥ.

Kāuś. has jātivide in 3, and sahīyase in 4. There are similar formulae in ApMB. 1. 4. 1–3, and MG. 1. 10. 8.

36.

yaṣ purastād ā caranty a vā paścāt sadāmama |
asmān amṛcchaṁtīr yanti yūyaṁ svādāvanādya z 2 z

In a read yāṣ; for b read ā vā paścāt sadānvāḥ. In c read anṛcchantīr; the rest remains a puzzle.

TB. 3. 7. 4. 1 and ApŚ. 4. 4. 4 have a pāda reading yāḥ purastāt pra sravanti; see also above, 29. 1a.

yaṣ paścād ā caranti purastād vā z 3 z
yaṣ paścād ā caranti purastād vā z 3 z

Read yāṣ °.

yā uttarād ā caranty adharād vā sadānvā |
asmān apṛcchantīr yanti yūyaṁ svādāvanādya z 4 z
kāṇḍaḥ 1 z

T has amṛcch° in c.

In b read sadānvāḥ, in c anṛcchantīr ° as in 1. The stanzas probably should be numbered 1, 2, 3.

37.

ubhayīr aham āyātāṣ parācī karaṁ tvat.
devebhir anyāstv ā bahvīr anyā atho divam. z 1 z

In b read parācīr akaraṁ °; the second hemistich seems hopelessly corrupt.

namas te rudrāsyate namaḥ | pratihitābhyaḥ
f11b namo visṛjyamānābhyo namo nipatitābhyaḥ z 2 z

The only change needed is to place the colon.

This stanza appears Ś. 6. 90. 3; in the last three pādas Ś. has °hitāyāi, °mānāyāi, and °itāyāi: with pāda a cf. also MŚ. 3. 1. 25a; cf. namas te astv āyate in Ś. 11. 2. 15a; TB. 3. 7. 2. 7a; AŚ. 1. 12. 34c; ApŚ. 9. 2. 9a.

hiraṇyāir māulivarṇāḥ ṣaṭ sahasrāṇi ṣaṭ śatā |
tābhiṣ pari śrayāmahe tā no rakṣatu sarvataḥ z 3 z

ayasmayān me vimataṁ yuṣmadbhyāṁ mahat kṛtaṁ namasā namasenyaṁ |
tenā pari śrayāmahe tanvo rakṣatu sarvataḥ z
bahv idam anyad viṣṭhitaṁ tasya kāmaṁ vi viddhatā z 4 z

anyasmayaṁ vatsa kṛṇve dvāraṁ kṛṇve ayammayam.
khilān ayasmayān kṛṇva te no rakṣatu sarvataḥ
bahv idam anyad viṣṭhitaṁ tasya kāmaṁ vi vidvatā |
kāṇḍaḥ 2 z

Some corrections will appear certain or highly probable: as rakṣantu in 3d and 5d, tan no in 4d, varma for vatsa in 5a (margin suggests vatma), khīlān in 5c; and some form of vyadh, perhaps vidhyata, at end of 4 and 5 (cf. above, 20. 2).

This seems to be a charm to make strong a house or a fortification.

38.

Ś. 6. 21. plus 6. 137. 3.

imā yāḥ tisraḥ pṛyivīs tāsāṁ bahavo maruttamā |
tāsām asi tvaco haṁ sam u jacabha bheṣajam. z 1 z

Read: imā yās tisraḥ pṛthivīs tāsāṁ ⸢bahavo maruttamā |
tāsām adhi tvaco ʻhaṁ sam u jagrabhaṁ bheṣajam z 1 z

For b Ś. has tāsāṁ ha bhūmir uttamā, which is probably the reading at the base of the Pāipp. corruption. In pāda d of Ś. bheṣajam stands first.

śreṣṭham asi vīrudhānāṁ vasiṣṭhaṁ bheṣajānāṁ |
yajño bhaga eva yāmeṣu deveṣu varuṇo yathā z 2 z

Read bheṣajānām in b, and iva in c.

Ś. has the genitives in the first hemistich reversed; and it has somo for yajño.

revatīr nādhiṣṭhā śiṣāsantīs siṣāsata |
etāsva keśavardhanīr atho stu keśadṛṁhaṇī |

Read: revatīr anādhṛṣṭā siṣāsantīs siṣāsata |
etā stha keśavardhanīr atho stha keśadṛṁhaṇīḥ z 3 z

In the first hemistich Ś. has anādhṛṣaḥ siṣāsavaḥ siṣāsatha: in the second uta stha keśadṛṁhaṇīr atho ha keśavardhanīḥ.

f12a dṛṁha mūlamasāgraṁ yatsā maddhaṁ yamarūṣadhe
keśavardhanam asy ātharvaṇam. keśadṛṁhaṇam asy
ātharvaṇam. z kāṇḍaḥ 3 z

Read: dṛṇha mūlam āgraṁ yacchā madhyaṁ yāmayāuṣadhe |
keśavardhanam asy ātharvaṇam keśadṛṁhaṇam asy atharvaṇam z 4 z kāṇḍaḥ 3 z

In b Ś. has vi madhyaṁ °. There is no parallel for the second hemistich as given here; but cf. above, 8. 4.

39.

These stanzas appear in TS. 2. 4. 5. 1.

agne gobhin nāśahīndo rathyāsadasvi naḥ |
indro dhartā gṛheṣu naḥ z 1 z

T has gobhir.

For the first hemistich TS. has agne gobhir na ā gahīndo puṣṭyā juṣasva naḥ; it does not seem improbable that this, with madasva for juṣasva, is the reading of the Pāipp.

Pāda a is quoted in ApŚ. 17. 5. 1 and 19. 25. 15.

savitā ya sahasriyaḥ sa no gṛheṣu raṇyatu |
apuṣṭam eva tvāvasu z 2 z

Read yas in a; and for c ā pūṣā etv ā vasu.

TS. has rāraṇat in b.

tvaṣṭā yo vṛṣabho yavā sa no gṛheṣṭa rāraṇat.
sahasreṇa śatena ca z 3 z

In a read yuvā, and in b gṛheṣu.

For c TS. has sahasreṇāyutena ca; and vṛṣā at end of a.

dhātā́ dadhātu no rayím íśāno jágatas pátiḥ
sá naḥ pūrṇéna yacchatu z kāṇḍaḥ 3 z

Read ° yacchatu z 4 z kāṇḍaḥ 4 z

This stanza is No. 3 in TS. It occurs also in Ś. 7. 17. 1; TS. 3. 3. 11. 2; KS. 13. 16; ApMB. 2. 11. 1. Pāda a alone is quoted a number of times. All texts save Ś. and KS. have dadātu in a, and all save Ś. have vāvanat in c.

40.

Kāuś. 133. 3.

mamabhā mitrāvaruṇā mamobhe indrāvṛhaspatī |
mama tvaṣṭā ca pūṣā ca mamāiva savitā vaśe z 1 z

In a read mamobhā, in b mamobhendrā°.

mama viṣṇuś ca somaś ca somaś ca mamāiva maruto bhuvaṁ |
sarasvāṅś ca bhagaś ca viśve devā vaśe mamama z 2 z

Delete second somaś ca in a, read bhuvan in b, and mama in d. Kāuś. has bhavan in b.

mamobhe dyāvāpṛthivī antarikṣaṁ svar mama |
mamemās sarvā oṣadhīr āpās sarvā vaśe mama | 3 z

Read āpas in d.

mama gāvo mamāśvā mamājāś cāvayaś ca |
mamāiva puruṣā bhavaṁ mamedaṁ sarvam ātmanvad
f12b etat prāṇad vaśe mama z 4 z kā 5 z anu 8 z

In c read bhavan. Kāuś. has ejat in e.

41.

Kāuś. 72. 14; TS. 4. 2. 1. 2–4; VS. 12. 7–10; MS. 1. 7. 1: 109. 12; KS. 16. 8.

agnibhyāṁ vartitv abhi nā vabhṛtsva
āyuṣā varcasā sanyā medhayā prajayā dhanena z

In b T has vartasva.

For the first hemistich read agne 'bhyāvartinn abhi na ā vavṛtsva.

This stanza appears also in ŚB. 6. 7. 3. 6.

The stanza in Kāuś. reads as given here. In b TS. has abhi na ā vartasva; KS. abhi no ni vartasva; MS. abhi mā vartasva; others abhi mā ni vartasva. RV. 4. 31. 4a is abhī na ā vavṛtsva. The variants of the second hemistich are unimportant, except that ŚB. has something entirely different.

agne jātavedaś cataṁ te satv āvṛta sahasraṁ ca upāvṛtaḥ
adhā puṣṭasyāiśānaḥ punar no rayim ā kṛdhi |

T has śataṁ and santv.

Read, with T, śataṁ and santv; also āvṛtas, ta for ca, and puṣṭasyeśānaḥ.

Kāuś. omits santv āvṛtas: all save Kāuś. have agne aṅgiraḥ °. For the second hemistich VS., MS. and KS. have adhā poṣasya poṣeṇa punar no naṣṭam ā kṛdhi punar no rayim ā kṛdhi; TS. has tāsāṁ poṣasya °. Note further Ś. 6. 77. 3, jātavedo ni vartaya

śataṁ te santv āvṛtaḥ | sahasraṁ ta upāvṛtas tābhir naḥ punar ā kṛdhi. This occurs MŚ. 9. 4. 1, with punar no rayim ā kṛdhi for d.

sahá rayyā́ ní vartasvāgne pínvasva dhā́rayā
vi*vápsvyā viśvátas pári

Read viśvapsnyā, and punctuate; in the ms. the next stanza joins on to this one without a break. This stanza is No. 4 in all texts save Kāuś.

TS. has viśvapsniyā; others as here.

This stanza and the next occur further in SV. 2. 1183, 1182; VS. 12. 41, 40; TS. 1. 5. 3. 3; MS. 1. 7. 4: 112. 11–17; KS. 8. 14; 9. 1; LŚ. 3. 5. 11.

punár ūrjā́ vavṛtsva púnar agniviṣā́yuṣā
púnar náṣ pāhy aṁhásaḥ z 1 z kā 1 z

Read: púnar ūrjā́ vavṛtsva púnar agna iṣā́yuṣā |
púnar naṣ pāhy áṁhasaḥ z 4 z kā 1 z

All texts save Kāuś. have ni vartasva in a; in c TS. has pāhi viśvataḥ.

42.

VS. 11. 77–80; TS. 4. 1. 10. 2ff.; MS. 2. 7. 7: 83. 15; KS. 16. 7.

yā́s sénābhítvarīr āvyādhínīr guṇā́ utá
yáś cenó yáś ca táskaras tā́ṁs te agnír vi dadhāmy āsi

In a read sénā abhítvarīr, in b úgaṇā, in c yás stenó, and in d agne ví: for āsi possibly āsáni is good.

For a see further MS. 3. 1. 9: 12. 15; KS. 19. 10 (bis). In c the other texts have plurals; and they have ° ápi dadhāmy āsyè for d.

vī jambhāir malimnāun agre daṁṣṭrā́bhyāṁ táskarān ubha
hánūbhyāṁ stenā́r maghava tā́ṁs tvā́ṁ khāda súkhādatāṁ z

T has uta in b.

Read: ví jámbhāir malímlūn agne dáṁṣṭrābhyāṁ táskarān utá |
hánūbhyāṁ stenā́n maghavas tā́ṁs tvā́ṁ khāda súkhāditān z 2 z

For a MS. and KS. have daṅṣṭrābhyāṁ °; VS. and TS. omit agne. For b VS. and TS. have jambhyāis °, KS. jambhyebhis °, and MS. jambhābhyāṁ taskaram uta. In c all other texts have bhagavas. MS. has sukhāditam in d.

yé grāmeṣu malímlava stenā́mās táskarā váne
yé kákṣeṣv aghāyávās tā́ṅs te gne pari dádhāsy āsínī |

In the first hemistich read yé grā́meṣu malímlavas stenā́sas °; in the second ° aghāyávas tā́ṅs te 'gne pári dadhāmy āsáni.

All other texts have janeṣu in a, and have for d tāṅs te dadhāmi jambhayoḥ.

yó asmábhyam arātīyā́bhyā́ś ca no dvéṣaḍ vijjánma
f13a ā́sādaṣ krávyā́do rípūṅs tā́n agne sáṁ daha tvā́ṁ z 4 z
kāṇḍa* *

T has arātīyād anḍ dveṣad.

In a read arātīyā́d, in b dveṣad dvijánmā, and in c kravyā́do.

ŚB. 6. 6. 3. 10 gives this stanza and also the first pādas of the other three. In b other versions have dveṣate janaḥ. For cd other versions have nindād yo asmān dipsāc ca sarvaṁ taṁ masmasā kuru; VS. and ŚB. have dhipsāc; MS. and KS. have sarvāṅs tān, MS. has mṛsmṛsā, and KS. maṣmaṣā.

43.

ā krandaya dhanapate ud enam adatāsuta |
arvāñcaṁ punar ā kṛdhī | yathāhaṁ kāmaye tathā z

For adatāsuta I have no suggestion: remove colon after c. Pāda a occurs in Ś. 2. 36. 6a.

parîmantaṣ pari dhāvā akantaṣ punar ā kṛdhi |
atho sindraś cāgnīś cāsum ā nayatān iha z

T has akartaṣ in b.

Probably we may read pari dhāva, but for parimantaṣ and akantaṣ I have no suggestion: in the second hemistich read 'sīndraś, cāmum, and nayatād.

ekātka eka kāmāya asmāi kāmāya hāyase |
tenu me viśvadhāvīryā sam ā nayatād iha z kāṇḍaḥ 3 z

In c read tena. In the first hemistich we might read hvayase: possibly ekātka conceals some form of ekātman. The whole

hymn is so corrupt that any suggestion must be offered with reserve: it seems to be a charm to bring back a recreant lover.

44.

Against snake-poison.

asitasya tayimātasya babhror uporakasya ca |
sarvā viṣasya dhāmāṁ vradhnevāgni samīvare z

Read tāimātasya in a, and upodakasya in b; in c dhāmāni is probably a safe correction; for d I have thought of budhnevāgne samī kare, but it seems futile.

The first hemistich occurs Ś. 5. 13. 6 (see also this ms., f 105a l. 6). Ś. has apodakasya.

iṣīkādanta durlabhā kiṁ me sakhāyam ā tudā |
namāmi śacyāgataṁ sacīnaṁ viṣadūṣadūṣaṇaṁ z

Read durlabha in a, tudaḥ in b, and viṣadūṣaṇam in d; for sacīnaṁ sakhīnāṁ might be possible.

yat tālavyojati saṁ sisikṣe viṣaṁ tvaṁ
tryastudā rudāmasi babhruko nakulas tvat. z

For a I would suggest yat tālu vy ajati; in b read tvam, in c trayastudā nudāmasi: tvat in d may be a corruption.

tryo vāi asmat sakhāyo babhruko nakulas tvat. |
te sarve asya vātayaṁ āheyas arasaṁ viṣaṁ z 4 z kā 4 z

Read trayo in a, vātayan in c; in d āheyas must be changed at least to āheyam; read viṣam.

45.

Fever-charm.

sārasvataṁ vṛṣaṇaṁ babhruvakṣo sītarūre tanvā pasyatī me |
anvedukaṁ sadaṁtaṁ tvā tṛtīyaka huve namasyaṁ sahadevam apsujaṁ z

The margin has rukaṁ for (anve-)dukaṁ.

Read: sārasvataṁ vṛṣaṇaṁ babhruvakṣaś śītarūre tanvaṁ paśyantī me |
anyedyuṣkaṁ sadaṁdiṁ tvā tṛtīyakaṁ huve namasyaṁ mahādevam apsujam z 1 z

f13b yo apsujo aruṇo mānuṣe jane viveśa babhru harṣayiṣṇur akṣata |
śitarūrāya taruṣayiṣṇage juṣa śīrṣa sā te śraṁ namo stu devāḥ z

Read: yo apsujo aruṇo mānuṣe jane viveśa babhrur harṣayiṣṇur akṣataḥ |
śītarūrāya taruṣayiṣṇave juṣe śīrṣaṁ mā te śraman namo 'stu devāḥ z 2 z

yo harṣayañ jaṁjabha svedano vaśī vaśa prahāraḥ śītarūrā śiṣema nu |
so smabhyaṁ mṛtvena prehi śoṣito ya vayo vayaṁ dviṣmas tam abhi pra janaṁ z

Read jajābha in a; vaśa prahāraḥ I cannot solve. In c I have thought of sṛtvā, but it is not very probable: for d we might read yaṁ vayaṁ dviṣmas tam abhi pra janam; or perhaps some form of gam is to be restored at the end of d.

namas te vidmane kāśanāya yato yatas surabhe saṁ babhūvatha |
sa no mā hiṁsīn namo stu tubhyaṁ śīrṣaktyād iha pārayānā z kāṇḍaḥ 4 z anu 9 z

In a read kāśānāya, and in b surabhes saṁ babhūvitha: 'stu in c, and iha pālaya naḥ in d. The number of the kāṇḍa should be 5.

46.

Prayer for a liberal giver.

asya tvaṁ dadatas soma rājaṁ vardeva ta tvaṁ pari pāhi viśvataḥ |
yo vrahmaṇo rādho piddho dadāt tasya somaḥ pratad dīrgham āyuḥ z

In b T has vandeva, in cd viddho dadātu sya.

In ab read rājan varmeva taṁ; in c viddho 'dadāt: for pratad in d pra tara would suit well, or possibly pra dadāt.

asya somaḥ pratad dīrgham āyur ahānīva sūryo vāsarāṇi |
sāsyāt suśrūn nāśayād vidhmano viṣaṁ bahiś śalyaś carati rogo smāt. z

T gives suśrūr in c.

For pratad see st. 1; in c so 'smāt susron may be possible; read veśmano for vidhmano, and 'smāt.

dānaṁ tṛṣṇāyāṣ pari pāta viddhaṁ dānaṁ kṣudho dāna saṁdeva martyāḥ
aviṣkando bhavati yo dadātt ā pyāyate papur dakṣiṇayā z

In b read dānaṁ saṁdevā mṛtyāḥ; in c aviṣkandho and 'dadāt: papurir might be better in d.

f14a ā pyāyatāṁ papur dakṣiṇayā varmeva syūtaṁ pari pātu viśvataḥ z z
bahir viṣaṁ tan me tasya sroṣatāṁ śalyod dhārayasmāt.

In c it might be better to read tam etasya; in d read śalyā ud dhārayāsmāt: for sroṣatāṁ I have nothing.

RV. 1. 31. 15b equals b, except pāsi for pātu.

vrahma śarvyām upa bādhatām ito dabhyāt kūlān nāvam ivādisumbī z
tasmāi dadad dīrgham āyuṣ kṛprāṣkṛ śataṁ janaś śarado jīvatād iha |

In a read śaravyām apa; for ivādisumbī in b I have no suggestion [perhaps ivāmbhasi ?—Ed.], nor for kṛprāṣkṛ in c.

yadā dāti pra dadāti yadā vrahmā prati gṛhṇāti rādho syā |
ā dadūr vindyād upahatyā rātis sarve yajña upa tiṣṭhantu sākaṁ z 6 z kā 1 z

Read yadā dadāti in a, and 'sya in b; pāda c seems hopelessly corrupt; in d read yajñā and sākam.

47.

A charm against sorceries.

vyāghrarūpas surabhis siṅhesya retasā kṛta |
madhye pṛthivyāṁ niṣṭhita sam agacchad yātudānyā |

T has siṅhasya in b.

Read siṅhasya and kṛtaḥ in b; pṛthivyāḥ and niṣṭhitas in c; yātudhānyā in d.

abhipretam āpa vyaktāpade | gṛbhāyam āpade |
atrāiva sarvā jambhayā yaṣ kaś ca yātudhānyaḥ z

For the first hemistich I suggest as a possibility the reading abhipretam āpa vyaktam agṛbhāyam āpade; in c read jambhaya, and in d yāṣ kāś: the margin has dhānaḥ but the feminine is retained because of st. 1d and st. 3d.

pratībodhaś caturakṣas sraktiyo srameva velubhṛt.
pratīcīṣ kṛtyākṛtyā amūṣ kṛtyākṛtaṁ jahi |

The first hemistich appears again on f22a, hymn No. 76, thus: pratībodhaś caturakṣo * * * śrameva vīḍubhṛta (T: has °ṭṛta); we may read then in b sraktyo and vīḍubhṛt, leaving śrameva doubtful. For the second hemistich read pratīcīṣ kṛtyā ākṛtyā-mūṣ kṛtyākṛto jahi: this is Ś. 10. 1. 6cd except amūn for amūṣ; also Ś. 10. 1. 31d.

kṛtyākṛtaṁ vālugninaṁ mūlino śapatheśaṁ z
indras tu sarvāṅs tān hantu sattvaghnena bhavām iva z
4 z kā 2 z

Read valaginaṁ mūlinaṁ ; and, if śapatheśaṁ cannot stand, read śapatheyyam; these changes will give the hemistich as in Ś. 5. 31. 12; cf. Ś. 10. 1. 31. For pāda d I have nothing.

48.

Ś. 7. 56. 5–7, with a new stanza for No. 3.

f14b rasasya kārkoṭasya nīcīvasyopasarpata |
viṣo hi sarvam ādiśy ayothenam ājījabhaṁ

Read: arasasya kārkoṭasya nīcīnasyopasarpataḥ |
viṣaṃ hi sarvam ādiṣy atho enam ajījabham z 1 z

In a Ś. has śarkoṭasya; in c it has viṣaṁ hy asyādiṣy.

na te bāhavo raso sti ni śīrṣe nota madhyataḥ |
kim idaṁ pāṣayāsūyā pratse bibhṛṣy arbhakaṁ |

The margin gives ra te, and pāpa for pāṣa°.

T has ṇota in b, and bhitṛṣy in d.

In a read bāhvo and 'sti, in b na: for the second hemistich read kim idaṁ pāpayāmuyā pucche bibharṣy arbhakam.

Ś. has bāhvor balam asti in a, and atha kiṁ pā° in c.

yat te yaskaṅdhān upa tasthāu vijāmnī yaś ca te parāu
jaṣā mityum ivādṛtaṁ malaṁ te prati dadhmasi z

In a read yat te skandhān, in b vijāmni and perhaps paruṣi or parvani: I can do nothing with c, and can only suggest pālaṁ as a possibility in d.

idaṁ bhittvā pipīlikā vi vṛsyânti marya |
śarvye tara plavātha sātkoṭam arasaṁ viṣaṁ zz 4 z 2 z

Read: aḍanti tvā pipīlikā vi vṛścanti mayūryaḥ |
sarve bhala bravātha śārkoṭam arasaṁ viṣam z 4 z kā 3 z

This is the reading of Ś., and at first sight it may seem extreme thus to restore, but well known confusions of sibilants, of r and l, and in this ms. of bh and t, will account for every change.

49.

St. 1 and 2=Ś. 7. 50. 8 and 9.

kṛtaṁ me dakṣiṇe haste savye me jayāhita |
gojita bhūyāsam aśvajit kṛtaṁcayo hiraṇyajit. z

In b read jaya āhitaḥ, and in c gojid.
Ś. has jayo me savya ° in b, and dhanaṁjayo ° in d.

akṣaṣ phalavatīṁ divaṁ datta gāṁ kṣīriṇīm iva |
saṁ mā kṛtasya dhāraya dhanus snatneva nāihatā z

T has akṣāṣ, dhārayā, and snānneva.
Read akṣāṣ in a, dīvaṁ in b, dhārayā in c, and snāvneva nahyata in d.
In the margin there is a gloss kṣīravatīṁ gāṁ dattvā. In a Ś. has dyuvam; dīvam as accusative does not seem impossible, although it is not quotable.

ubhāu hastāu pratidīnnāu vrahmaṇārombhāmasi |
kalir enaṁ yathā hanad āsya vado bharāmahi |

In a read pratidīvno, in b °rambh°, and in d vedo bharāmahāi.

ā bhadraṁ tvāparam uta tretāṁ parā kaliṁ
kṛtaṁ me hastāhitomī sāumaṇasāu sahā z 4 z

In a read dvāparām; both sense and meter seem to demand some such word as dehi or bhara, which might be inserted

before uta. In c we probably ought to read hasta; and for āhitomī I have thought of āhitam amū.

50.

Charm for the recovery of something lost.

f15a yadetha paretha yat te tan ma nīyate |
tatas tvā punar athāñcaṁ bhūtasyājjīgamut pati |

In b read me, in c arvāñcaṁ, and in d °ājīgamat patiḥ: for a I can do nothing. [Could not the reading be yadeyatha pareyatha ?—Ed.]

ā tvā nayā bhūtapatir ā devo vṛhaspatiḥ
ādityās sarve tvā neṣaṁ viśve devās suvarcasaḥ

Read nayād in a, and neṣan in c.

anupatis sarasvatī bhago rājāsy ā nayā |
śālā mānasya patnīr ivāsya namas karat. z

In a read annapatis, which is given by T; in b read nayaḥ; in d asyā might be better.

Pāda c occurs with accusative, in Ś. 9. 3. 21d.

yas tvā ninaya neṣas sa u tvehā nayāt punaḥ
mano hi vrahmāṇo vidur viśvakarmā manīṣiṇaḥ z 4 z kā 5 z a 10 z

In a neṣat would be a far better reading.

51.

gātor havir janayanta stha indrāgraṁ jyeṣṭha pary agāmeha devāḥ
sugāto gāto ta sā pathā api māssabhyam indraṁ dadati pracetāḥ

In the first hemistich we may read janayantas, jyeṣṭhaṁ, and agameha; for the second sugāto gātu uta sa panthā api so 'smabhyam indraṁ dadāti pracetāḥ: there may be a corruption in indrāgraṁ.

agnir naḥ puraetā tvajasā vṛhaspatiḥ satyā astu nas sakhā
indro havir vṛtrahaṇaṁ purandarāṁ bhagenābhya bhagavantas tvām

In a read tv ojasā, in b satyo, and in c puraṁdaraṁ. The following is a possible reading: indraṁ huve vṛtrahaṇaṁ puraṁdaraṁ bhagenābhy agāma bhagavantas tvām.

tvaṁ soma divyo nṛcakṣās sugam assabhyaṁ patho nu gaccha |
abhi no gotraṁ vidusīva neṣu acchā no vācam uṣatī jighāsi |

In the first hemistich read sugāṅ asmabhyaṁ patho 'nu, in the second neṣo 'ccha, and also uśatīṁ jigāsi.

This stanza occurs in Kāuś. 4. 2, with anu khyaḥ in b and viduṣa iva in c.

f15b imắm agne śáráṇiṁ mímṛṣo na imám ádhvānaṁ yám ágắma dūráṁ |
āpíṣ pitắ prásatis somyắna bhramádasp ṛ́śíkṛn mártyānām. z 4 z kā z

Read: imắm agne śaráṇiṁ mīmṛṣo ma imám ádhvānaṁ yám ágāma dūrám |
āpíṣ pitắ prámatis somyắnāṁ bhṛ́mir asy ṛ́ṣikṛ́n mártyānām z 4 z kā 1 z

This stanza appears RV. 1. 31. 16; LŚ. 3. 2. 7; and the first hemistich in Ś. 3. 15. 4, with pāda b yam adhvānam agāma dūram: AG. 1. 23. 25 has pāda a, and N. 6. 20 has pāda d. It seems worth noting that in d the manuscript reading of LŚ. is bhrimir aspṛṣikṛn.

52.

ye purastād ā syandete gāvāu svariṣabhe yava kṛṇomy arvaṇī ahasyaśvavārād anīyasī z ye dharād ā syandete ye paścād ā syandete uttarād ā syandete gāvāu svarṣabhe yavakṛṇomy arvāṇī ahasyaśśvāvārāhānīyasī z kā 2 z

53.

TS. 5. 7. 4. 3f. plus Ś. 6. 64. 2.

agne yaśasvin yaśasaṁ vardhayemam indrāvatīm upacirmihāvā |
ayaṁ mūrdhā parameṣṭhī suvarcās samānānām uttamaśloko astu z

In b read upacitīm ihā vaha.

For a TS. has agne yaśasvin yaśasemam arpaya: and in b apacitīm.

dhātā vidhātā paramotha saṁdṛk prajāpatiṣ parameṣṭhī virāṭ.
stomaś chandāṅsi navido ham āhus te asmāi rāṣṭram upa san namantu |

In a read paramota, in c stoṃāś and nivido mām.

Pāda a, as here, also RV. 10. 82. 2b; VS. 17. 26b; TS. 4. 6. 2. 1b; N. 10. 26b. KS. 18. 1b has paramo na. MS. 2. 10. 3b: 134. 3 has dhartā vidhartā. Pāda b, as here, also Ś. 4. 11. 7b; 8. 5. 10c; TS. has virājā. In c TS. has ma āhus, and for d it has etasmāi rāṣṭram abhi saṁ namāma (cf. next stanza).

bhadram icchantu ṛṣayaḥ sarvidas tapo dīkṣām upa ni ṣed*ur* agre |
tato rāṣṭraṁ balam ojaś ca jāt*aṁ tad asm*āi devā upa san namantu z

In a read svarvidas.

This stanza appears also in Ś. 19. 41. 1 and TA. 3. 11. 9; Ś. reads as here except for icchanta in a. In the first hemistich TS. and TA. read thus: bhadraṁ paśyanta upa sedur agre tapo dīkṣām ṛṣayaḥ suvarvidaḥ; and they have in c kṣatram for rāṣṭram, and in d abhi for upa.

upā vartadhvam upa netu sarve ayaṁ ca ṭyattām adhipatir vo stu |
f16a samānaṁ mantram abhi mantrayādvām imaṁ paścād upa jīvātha sarve z

In a read upa na ita, in b 'stu, and in c mantrayadhvam.

TS. reads: abhy ā vartadhvam upa meta sākam ayaṁ śāstādhipatir vo astu | asya vijñānam anu saṁ rabhadhvam imaṁ paścād anu jīvātha sarve.

anyāiś ca z
samānu mantras sameti samāne samānaṁ manaḥ saha cittam iṣāṁ |
samānu mantram abhi mantra iva samānena haviṣā juhomi z kā zz 3 z

For a read samāno mantras samitis samānī; in b read eṣām, in c samānaṁ and mantraye vas, and in d samānena vo.

This stanza occurs also RV. 10. 191. 3; MS. 2. 2. 6: 20. 12; TB. 2. 4. 4. 5. In the first hemistich RV. and TB. read as here; Ś. and MS. have vratam for manas. In the second hemistich RV. reads as here; MS. has samānaṁ kratum abhi mantrayadhvam °; Ś. has for c what is d here, and for d has samānaṁ ceto abhi saṁ viśadhvam; the second hemistich in TB. is samānaṁ keto abhi saṁ rabhadhvaṁ sañjñānena vo haviṣā yajāmaḥ.

54.

Ś. 19. 37, with a new stanza prefixed.

tvám agne prámatis tváṁ pitāsi naḥ tváṁ sákha yajyó si jātavedaḥ
tváṁ víśvavíd gātravít kavir víśvasá ubháyās santv asme z

In b read sakhā yājyo 'si, in c viśvavíd and kavír, in d asmé and possibly viśvapā́: gātuvit would be better than gātravít.

Pāda a occurs in RV. 1. 31. 10a.

idaṁ varco gninā dhattam āgaṁ bhargo yaśas sa ojo vayo balaṁ
tryastriṅśad yāni vīryāṇi tāny agniḥ z pra dadātu me

In a read 'gninā and āgan, in b saha ojo vayo balam; trayas° in c: remove the period to the end of d.

This stanza occurs also MS. 2. 3. 4: 31. 9; KS. 40. 3; TB. 2. 5. 7. 1; and one similar in AŚ. 6. 12. 2. All the versions have dattam in a; MS. and TB. have āgāt, as also AŚ. which begins idaṁ rādho; KS. has ā mā varco 'gninā dattam etu. Ś. has b as here; TB. and AŚ. have bhargas and yaśas interchanged, and add ca at end; MS. has for b mahi rādhaḥ saha ojo balaṁ yat, which KS. varies ojo mahad balam. Ś. has the rest as here except for ca after yāni in c; KS. omits yāni in c. MS., TB., and AŚ. have an equivalent of the second hemistich of the next stanza.

varco dehi me tanvāṁ sahojo vayo balaṁ |
indriyāya tvā karmaṇe vīryāya prati gṛhṇāmi śataśāradāya |

For b read saha ojo vayo balam.

The first hemistich appears also in KS. 40. 3. Ś. has in a varca ā dhehi tanvaṁ, and the rest as here. KS. has varca ā dhāyi me tanūḥ saha ojo mahad balam.

ūrje tvā balāya dāujase sahase tvā
abhibhūya tvā rāṣṭrabhṛtyāya pary uṣāmi śataśāradāya |

For dāujase read tvāujase; in c read abhibhūyāya, and in d ūhāmi.

ṛtubhiṣ ṭvārtavāir āyuṣe varcase tvā |
saṁvatsarasya tejasā tena mohana kṛṇmasi z kā 2 z

In d read saṁhanu. The kāṇḍa number is 4.

The stanza also occurs Ś. 5. 28. 13 and HG. 1. 11. 2; HG. omits tvā in b, has dhāyasā for tejasā in c, and for d has tena sann anu gṛhṇāsi.

55.

A love-charm.

idam āñjanam ānaje ṣāulūlum ākanikradaṁ |
f16b abhi sā cakranda bhagarṣabho vāśitām iva z

In c read mā and bhaga, in d ṛṣabho; cakrandad would seem better too. Though there is much against it, for ṣāululum I would suggest 'tholulim; cf. Ś. 3. 19. 6 for ululim.

aśvaṣ kanikradad yathā pratyañ ma bhagāgamat. |
tam āha preṇyā putram ivopasthādhikaṁ z

In b read mā bhaga āgamat, in c probably preṇā and in d °stha adhikam.

Pāda a appears in Ś. 2. 30. 5c.

akṣo me madhusaṅkaśe jihvā me madusūdinī |
nasor adhi pramandanaṁ datsu me sāraghaṁ madhu |

In a read akṣyau and °kāśe.

Ś. 7. 36. 1a is akṣyāu nāu madhusaṁkāśe. Cf. also the following, HG. 1. 24. 6: madhu he madhv idaṁ madhu jihvā me madhuvādinī | mukhe me sāraghaṁ madhu datsu saṁvananaṁ kṛtam.

madhuman mamānyosanaṁ jaghanaṁ madhuman mama |
sām atikṛtvaṁ yāvanaś śākhā madhumatīm iva z 4 z
kā 5 z a 11 z

Margin has samā correcting a, and dhuman ma | correcting b.

In mamānyosanaṁ the first part is probably mama, but the rest is puzzling. In c read mām atikṛtaṁ, and in d śākhāṁ.

With the second hemistich cf. Ś. 1. 34. 4cd, where c reads mām it kila tvaṁ vanāḥ; it is very possible that Pāipp. has not a variant in atikṛtvam, but merely a corruption of the Ś. reading: in Ś. the meter would be improved by vāvanaḥ.

56.

A rearrangement of Ś. 3. 19. 6–8.

prayatā jayatā naraḥ ugrā vas santu bāhavāḥ
indro vaś śarma yacchaty anādhṛṣyā yathāsatā z

In a we should probably read pretā, though prayātā seems possible; read nara, bāhavaḥ, and in d yathāsatha.

This stanza occurs also RV. 10. 103. 13; SV. 2. 1212; VS. 17. 46; TS. 4. 6. 4. 4. In pāda a all have pretā save TS. which has upa pretā; in b TS. has sthirā where others have ugrā. In c all have yacchatu: b and c as here interchange in RV., SV., VS.

úd dharṣaṁtāṁ mághavadhyātudāny út sátvanāṁ sāmakānāñsi |
úd dharṣantāṁ vājināṁ vājinābhy ád vāirāṇāṁ jáyatām etu ghóṣāḥ z

Margin corrects to maghavan yātu in a.

Read: úd dharṣantāṁ maghavann āyudhāny út sátvanāṁ māmakānāṁ mánāñsi |
úd dharṣantāṁ vājínāṁ vājināny úd vīrāṇaṁ jáyatām etu ghóṣaḥ z 2 z

This stanza occurs also RV. 10. 103. 10; SV. 2. 1208; VS. 17. 42; TS. 4. 6. 4. 4. In a all these have dharṣaya, and I am tempted to restore this in Pāipp. Ś. 5. 20. 8b is ud dharṣaya satvanām āyudhāni. In b TS. has mahāñsi, others as here. For c others have ud vṛtrahan °, but Ś. 3. 19. 6a is ud dharṣantāṁ maghavan vājināni; for d Ś. 3. 19. 6 reads as here, others ud rathānāṁ jayatāṁ yantu ghoṣāḥ, save that TS. has ° etu ghoṣaḥ.

pṛthag ghoṣā ulalayaṣ ketumantu ud īratāṁ
devā indrajyeṣṭhā maruto yantu senayā |

In a read ululayaṣ, in b ketumanta.
These are the last four pādas of Ś. 3. 19. 6.

avasṛṣṭā párā patá śáravye vráhmaśaṁsite |
jáyāmítrān prá padyasva mámāiṣāṁ kaṁ cánoc chiṣaḥ z
z ekādaśānuvāke prathamas sūktaḥ z z

Read: ávasṛṣṭā párā pata śáravye vráhmasaṁśite |
jáyāmítrān prá padyasva mámíṣāṁ káṁ canóc chiṣaḥ z
4 z ekādaśānuvāke prathamas sūktaḥ z

This stanza occurs also RV. 6. 75. 16; SV. 2. 1213; VS. 17. 45; TS. 4. 6. 4. 4; TB. 3. 7. 6. 23; ApŚ. 3. 14. 3; pāda a also Vāit. 34. 17; AG. 3. 12. 18. Of these TB. and ApŚ. have avasṛṣṭaḥ, others as here. In b TS. has °saṁśitā, TB. and ApŚ. śaro brahmasaṁśitaḥ, others as here. Pāda c as here occurs: Ś. 3. 19, 8c and 11. 10. 18d; RV., SV., VS. gacchāmitrān °, TS., TB., ApŚ. gacchāmitrān pra viśa. For d RV., SV., VS. read as here; Ś. 3. 19. 8e māmīṣāṁ moci kaś cana; so Ś. 8. 8. 19d; 11. 9. 20d; 10. 19d; cf. 11. 9. 13c: TS., TB., ApŚ. have māiṣāṁ kaṁ canoc chiṣaḥ.

57.

Ś. 2. 11.

dūṣā dūpir asi hetyā hatir asi menyā menir asi |

Read dūṣir and hetir.
Ś. has dūṣyā, which seems better.

f17a graktiyo si pratisaro si punaścaro si pratyabhicaraṇo si

Read sraktyo, which is indicated by the marginal srakti. And read 'si each time.
Ś. does not have punaścaro 'si.

prathamam abhi cara yo smān dveṣṭi yaṁ ca vayan
dviṣmaḥ

Read pratīmam or, with Ś., prati tam; also 'smān and vayaṁ. Ś. has yaṁ vayaṁ.

sūryad asi varcodhās tanūpānāpyaṣ kṛtyādūṣaṇā z

For sūryad asi I see nothing except the reading of Ś., sūrir asi; for the rest read varcodhās tanūpāna āpyaṣ·kṛtyādūṣaṇaḥ. Ś. has sūrir asi varcodhā asi tanūpāno 'si.

śukro si bhrājo si jyotir asi svar asi
āpuniha śreyāṅsim ati sumaṁ krāmā z z dvitīyas sūktaḥ z z

Read 'si in a, and in the next, āpnuhi śreyāṅsam ati samaṁ krāma. Ś. has jyotir and svar interchanged. The formulae of the last two sets occur frequently, but the variants are not important.

58.

Against viṣkandha(?).

viṣkandhasya kāṣṭhasya kardamasya ulūkyā |
apasphānasya kṛtyā yās teṣāṁ tvaṁ radhūgile jahi z z

The ms. corrects to viṣkambh°. Perhaps kārdhvasya in a.

In view of st. 4a it seems possible that the first pāda is viṣkandhasya kaṣṭhasya; I can do nothing for ulūkyā and radhūgile; perhaps apasphāna is the opposite of saṁsphāna, which means "getting fat." There seems to be some reference to demons, in which connection viṣkandha is suitable.

pramaraṇīṣyuṣahavyāṁ kardamaṁ nīlaśākyaṁ
aghāsāram iva dāruṇam āyuṣ kṛṇomy antaraṁ z

I have no suggestion that is plausible.

vividdhasyā vikarṇasya ṛtasya ca |
triparṇī viśvabheṣajī idaṁ kṛṇotu bheṣajaṁ |

Possible readings are viśīrṇasya and kṛtasya. Sandhi calls for °bheṣajy.

kāṣṭhasya viṣkandhasya apasthāpanabheṣajaṁ |
idaṁ kṛṇomi bheṣajaṁ yathāyam agado mati z 3 z

In d read 'sati. The stanza is No. 4 and the hymn No. 3. The lexicons do not have apasthāpana but it seems fairly suitable here with the sense "driving away."

59.

A charm, possibly against the apacit.

yasmād aṅgāt saṁ śuśrāva ya*d babhūva* galattakha |
gāvo vatsam iva jānānās tad upāiti yathāyathaṁ z

In a read susrāva, in c janānās; in b galuntikā, or °kam, is not impossible; especially in view of st. 2d.

nā sṛgasya patañgasya tanmasya mathagāśyaḥ
f17b venoṣ pāutur monnāsti sṛnmāsya glāur māḥ pacid attavat. z

Here it can only be said that perhaps at the end of b there is a form of madhyaga: the word glāur is clear and it seems that there is a reference to the apacit.

ahaṁ veda yathāsita gilvikā nāma vāsi |
amuṁ taṁ tvam ito gaccha yam ahaṁ dveṣmi pāuruṣaṁ z

In a yad āsitha would best suit the context; gilvikā is not in the lexicons, the nearest to it being tilvikā, a plant name: in d read pūruṣam.

tasyāpi madhyāsīda nīlagrīvāsu sedatā |
vātasyānu plavānam aṣa kasyānu saṁvidam. z

It seems not impossible to read here madhya ā sīdan, and sīdata; or in b even seditha. In c plavanam would be better. This stanza seems to tell whither the apacit(?) shall go.

pīto yaṁtv agruvo nir ato yo tv agruvāḥ
adharācī ṛtaṣ parā prahaṁ glāvam adhusāsaṁ
nir ahaṁ glāvam adhumāsaṁ adharācī ṛtaṣ parā z kā 4 z

The first hemistich probably should read apīto yantv agruvo nir ito yantv agruvaḥ; the rest seems to have expressed the usual idea of driving away the pest.

60.

Seemingly a charm against a co-wife.

abhi tvām aham ojase indro dasyūn ivābhuvaṁ
sapatnī naśyatād ito dūraṁ gacchābhy oṣasā |

Read ojasendro in the first hemistich, sapatnīṁ in c, and in d gacchāty okasaḥ.

sāsahā idaṁ patyos sāsahīṣu surāv ubhū |
atho sapatyo sāsahīr yathā naśyāty okasaḥ

To attempt to restore this seems unwise, but it is possible that the original meaning was something like "may I have power over my husband, and may my rival have none, so that she may be driven from the house."

abhibhūr aham āsamaṁ vidvakarmā mahām adāt. |
ahaṁ mitrāṇi kalpayanveṣu gṛheṣu ryuṣṭharaḥ z

The general sense of this is fairly clear, but to fix the text is another matter: something like this might be possible, abhibhūr aham āsa saṁ viśvakarmā maho me 'dāt, though it is far from satisfactory. In c kalpayaṁ may be read, and in d perhaps tveṣu; for the end of d I have no suggestion.

ut tiṣṭha mama vā idaṁ na tavehāpi kiṁ cana |
māṁ cāiva paśyany āyabhy amuṁ ca divi sūryaṁ z°kā
5 z anu 12 z

The only thing that is clear in the first hemistich is a contrast between the speaker and her rival. In c paśyann āyaty may be read, referring to the man.

61.

A rearrangement of Ś. 3. 11. 5–8.

yas tvā mṛtyur abhy adhatta jāyamāno supāśathā |
f18a tan te satyasya hastābhyām idaṁ muñcatu vṛhaspatiḥ z

T has taṁ te in c.
For b read jāyamānaṁ supāśayā; read taṁ in c.
For d Ś. has ud amuñcad bṛhaspatiḥ: these pādas are c–f in Ś.

abhi tvā jarimāhita gām ukṣaṇam ivarja
ninye yaṁtu mṛtyavo yān āhur itarā yo śataṁ z

In b read iva rajjvā, in c vy anye yantu, and in d itarāṁ śatam.

pra viśataṁ prāṇāpānām anaḍvāham iva vrajam.
śarīram asyāṅgāni jariṣke nayataṁ yuvaṁ

It seems best to read with Ś. prāṇāpānāv anaḍvāhāv; for jariṣke jarimṇe suggests itself.
The Ś. version of our pāda d is jarase vahataṁ punaḥ. The first hemistich also occurs Ś. 7. 53. 5ab.

yuva staṁ prāṇāpāṇāu me sohām iṣṭaṁ mṛtyave |
ayaṁ *jariṣk** **adhi* ariṣṭa iha vardhatāṁ |

In a read yuvaṁ; I can offer nothing for pāda b. For c read ayaṁ jarimṇaś śevadhir; this second hemistich occurs only in Ś. 7. 53. 5, and its reading is that offered here.

jarase tvā pari dadhmo jarase nir uhāmasi |
jārā tvā bhadrayānaṣad vinya yantu mṛtyavo yān āhur itarā yo śataṁ z 5 z kā 10 zz zz

T has bhadrayān neṣad vinye in cd.

In b read ūhāmasi; for c perhaps we may read jarā tvā bhadrā yā neṣad; the rest as in st. 2. The kāṇḍa is No. 1.

Ś. st. 7 has jarāyāi tvā pari dadāmi jarāyāi ni dhuvāmi tvā | jarā tvā bhadrā neṣta °.

62.

Ś. 3. 11. 1–4; 20. 96. 6–9; RV. 10. 161. 1–4.

muñcāmi tvā haviṣā jīvanāya kam ajñātayakṣmād uta rājayakṣmā |
gāhyā gṛhīto yady eṣa yatas tata indrāgnī pra mumuktam ayanaṁ z

In b read rājayakṣmāt, in c grāhyā, in d enam.

Ś. has grāhir jagrāha yady etad enaṁ tasyā °, in 3. 11. 1, but in 20. 96. 6 it has vāitad for yady etad; the latter is also the reading of the RV. Pāda a occurs also ŚŚ. 13. 16. 4; AG. 3. 6. 4.

yadukṣarāyuvaṁdi vā pareto yadi mṛtyor antikaṁ nīta eva |
tam ā harāmi nirṛte upasthād ampārśam enaṁ śataśāradāya z

In a the only hope seems to be to read, with Ś. and RV., yadi kṣitāyur yadi vā pareto; in c nirṛter, in d read aspārṣam.

sahasrākṣeṇa śataṁ vīryeṇa śatāyuṣāhārṣam ayanaṁ
f18b indro yathenaṁ jarase nayāta viśvasya duritasya pāraṁ z

T has yathāinaṁ in c.

In a it would probably be better to read with Ś. śatavīryeṇa; in b read śatāyuṣā haviṣāhārṣam enam. Read yathāinaṁ and nayāti in c, and pāram in d.

RV. and Ś. 20. 96. 8 have śataśāradena in a; in the second hemistich Ś. 3. 11. 3 has ati at the beginning of d; Ś. 20. 96. 8 has śataṁ yathāinaṁ śarado nayātīndro °; so RV. except yathemaṁ. Pāda d here would be improved by ati at the beginning.

śataṁ jīva śarado vardhamānaś śataṁ hemantāṁś chatam u vasantān. |
śatam indrāgnī savitā vṛhaspatiś śatāyuṣā haviṣāhārṣas ayanaṁ z kāṇḍaḥ 20 | |

In d read °hārṣam enam. The kāṇḍa is No. 2.

In c Ś. 3. 11. 4 has śataṁ ta indro agniḥ °; but Ś. 20. 96. 9 and RV. have c as here, while for d they have śatāyuṣā haviṣemaṁ punar duḥ; so also N. 14. 36.

Pāda a also occurs Ś. 7. 53. 2c; ŚB. 5. 1; AdB. 1.

63.

Cf. Ś. 10. 5. 42–45.

yat te annaṁ bhuvas pata ākṣīta pṛthivīm anu |
tasya nas tvaṁ bhuvas pate sam pra yaccha prajāpate cyātte z

In T the stanza ends rightly with prajāpate, omitting cyātte.

In b we may read ākṣitaṁ, which is perhaps better than ā kṣiyati of Ś.

vyāt te parameṣṭhino vrahm*aṇ*āpīpadāma taṁ |
saṁvatsarasya daṇṣṭrābhyāṁ hetis tva samudād ibhiḥ hetis tvaṁ mamudād ibhiḥ z

For d read hetis taṁ sam adhād abhi.

In Ś. these pādas are 42cd and 43ab: Ś. has vāiśvānarasya in c.

yaṁ tvaṁ ṛbhustv āhūtis sam id devī sahīyasī |
rājño varuṇo si bandho si so mapāmanuṣyāyaṇam amuṣyaḥ z
putram ahaṁne rātrīye badhānāḥ |

It seems probable that in the first pāda we have only a corruption of the Ś. reading, iyaṁ taṁ psātv āhutiḥ; the only doubt is as to ṛbhustv. The rest seems to be nothing more than a corruption of what appears in Ś., thus: rājño varuṇasya bandho 'si | so 'mum āmuṣyāyaṇam amuṣyāḥ putram anne prāṇe badhāna: rātrīye is puzzling, but all the rest seems clear enough.

mṛṇo si deva savitur gāyatreṇacchandasā | mṛṇāmuṣya paśūn dvipadāś catuṣpadaḥ yo smān dveṣṭi yaṁ ca vayan dviṣmas te jahitaṁ mṛḍa tasmāi sā mayi mṛḍa tasmāi durāhāḥ z z kā 3 z

KS. 37. 13, 14 has mṛṇo 'si mṛṇāmuṣya dvipadaś catuṣpadaḥ, and mṛḍo 'si mṛḍase dvipade catuṣpade. Read mṛṇo 'si deva savitar gāyatreṇa chandasā; dvipadaś, 'smān, vayaṁ: after dviṣmas I can suggest nothing plausible.

64.

f19a ni te padaṁ pade mama ni citte me ta niṣ kṛtuḥ
adāsaṣ kevalo mama ahiṁsā dhāraṇī tava z

paradena gā mardayanti padenā śambarā rathaṁ |
padena maryā mattaṁ na eṣo no ha tvat.

māpa mṛpo mā mā parā mṛpo mānyatrāsmi manaskṛtā |
yaṁ tvā hi rivabho gāir nākulena parīmasi |

na tvā kṛṇve saṁ nṛhane na kurīrity āupaśena
tvā damasmi lomni na tvā puśkayot sṛje z 4 z

The margin gives sṛ opposite st. 3a.

There seems to be no hope of making any sense out of these stanzas; about the only thing to be said is that st. 4 seems to suggest the sphere of Ś. 6. 138, which appears below as No. 68.

65.

Stanzas 3 and 4 = Kāuś. 33. 9 and 8.

ghṛtāhūtāṣ pṛthivīm ā nayeno asmān pra dārdhvocati kilbiṣāṇi |
anāttarās sumanasas suvīra jyog jīvantas tava sakhye syāma |

T has °hutāṣ in a, and dārv° in b: I am not sure of rdhv.

In a read °hutaṣ and nayāino; in c anantarās and suvīrā. For pāda b I will venture no suggestion.

aantarema yātudānāntareṇa kimīdi
naśyāsami triyā vayaṁ sarasvatyā carāmasi z

For the first hemistich we may read antareme yātudhānā antareme kimīdinaḥ. In c read naśyāmasi and probably trayān.

mā te ri khanitā asmāi ca tvā khanāmasi
dvipadaś catuṣpād asmākaṁ mā riṣad devy oṣadhe z z

The ms. writes pāś śa over the first two words of c.

Read riṣan in a, and dvipāc in c.

This stanza occurs also RV. 10. 97. 20; VS. 12. 95; TS. 4. 2. 6. 5. All save Kāuś. have for a mā vo riṣat khanitā; Kāuś. as here; for b Kāuś. has yasmāi °, others yasmāi cāhaṁ khanāmi vaḥ, while VS. 12. 100b has yasmāi ca tvā khanāmy aham. In c RV. and TS. have dvipac catuṣpad; so also VSK. 13. 6. 22c: pāda d appears only in Kāuś.

anyā́ vo anyā́m avatv * * nyásyāv ápāvata |
sadhrícīs suvrátā bhūtvā ásyāváti *īryàṁ z kā 5 z a 13 z

T gives full reading, and has vīryè in d.

For b read anyā́nyásyā úpāvata; and in cd read bhūtvā́syā avata vīryàm.

Pādas ab, as here, occur also RV. 10. 97. 14; VS. 12. 88; TS. 4. 2. 6. 3; MS. 2. 7. 13: 94. 9; KS. 16. 13: pāda a TB. 2. 8. 4. 8.

66.

Charm with an aśvattha-amulet.

dhruvas tiṣṭha bhuvanasya gopa masa vyaktā vanaspate |
atrāiva tvam iha vayaṁ suvīrā viśvā mṛdho pi mahatīr vyasya

In a read gopā; pāda b is shorter than the others by two syllables, which seem to have stood before masa. In c one would expect tatrāiva; in d read 'pi. I can suggest nothing more.

f19b yo vānaspatyānām adhipatir babhūva yasminn imā viśvā bhuvanādy ārpitā z
tas anajmi madhunā dāivyena yasmā maṇiṁ nir mame viśvarūpaṁ |

In b read bhuvanāny, in c tam, in d yasmād and °rūpam.

imāṁ maṇiṁ viśvajitaṁ suvīram asmād aśvatthāt pary ud bharāmi
yena viśvāṣ pṛtanās saṁ jayāsy atho dyamit samitum ā vadāmi z

In a read imaṁ, in c jayāmy, and in d probably dyumat samitim.

sabandhuś casabandhuś ca yo na indrābhi dāsati |
vṛścāsya tasyāhaṁ mūlaṁ prajāṁ cakṣur atho valam.
z kā 1 z

In a read cāsā°, in c vṛścāmy ā, and in d balam.

The first hemistich occurs above, No. 20 st. 4, which see for references.

67.

Ś. 6. 136, plus 6. 137. 2.

devī devyā jātāsi pṛthivyām adhy oṣadhe |
tāṁ tvā nitatvi keśebhyo dṛṁhaṇāyā khanāmasi |

In a read devyāṁ, and nitatni in c.

In a Ś. has adhi jātā, and asi in its stead stands in b.

indras tvā khanatu prathamo varuṇasya duhitubhyaḥ
dṛṁha jātāṁ janayājātāṁ ye jās tān varṣīyasas kṛdhi |

T has duhitṛbhyaḥ in b.

In b read with T, and in d read ye jātās.

Ś. has only the second hemistich, with jātānu varṣ° for d.

yas te keśo vatatas samūlo yaś ca dṛśyate |
sarvaṁ taṁ viśvabheṣajyāsi ṣiñcāmi vīrudhā z

In a read 'vatatas, in cd °jyābhi.

In a Ś. has 'va padyate, in b vṛścate, in c idaṁ taṁ.

abhīṣunā meyo sta vijāmenānuṣeya
keyo nana tvāir vardhatāṁ śīrṣṇase asitas pari z 3 z

T has śīrṣṇas te in d.

Read: abhīśunā meyo 'stu vyāmenānumeyaḥ |
keśo naḍa ṭtvāir vardhatāṁ śīrṣṇas te asitas pari z kā 2 z

Ś. has plurals, āsan standing in a; in c it has keśā naḍā iva.

68.

Ś. 6. 138.

yathā natvaṁ kaśipune yastvo bhindanty aśmanā |
evā bhinaddi te ṣuṣkāu tasmāi tvām avase huve |

Read naḍaṁ in a; Ś. has striyo in b and this seems to be the only thing to read. In c read bhinadmi and either muṣkāu or śuṣmāu.

Ś. has śepo at end of c, and for d has 'muṣyā adhi muṣkayoḥ: our pāda d occurs Ś. 5. 25. 2d. This is st. 5 in Ś.

f20a tvaṁ vīrudhāṁ śreṣṭhatamāmavi śrutasy āuṣadhe |
māmadya pāuruṣaṁ klīvas opaśunaṁ kṛdhi |

T has śrutāsy oṣadhe in b.

In ab read śreṣṭhatamābhi śrutāsy oṣadhe. In c we may read with Ś. imaṁ me adya pūruṣaṁ; and in d klībam opaśinaṁ, as in Ś., seems the better reading. Perhaps c might be read mamādya pūruṣam.

klīvaṁ kraddhopaśunam atho kurīriṇaṁ kṛdhi |
ubhābhyām asya grāvābhyām indro bhinatv āṇḍāu z

T has kṛddh° in a and bhinattv in d.

For a read klībaṁ kṛdhy opaśinam, grāvabhyām in c, and in d bhinattv.

For the second hemistich Ś. has athāsyendro grāvabhyām ubhe bhinattv āṇḍyāu.

klīva klīvaṁ tvākaraṁ vadhre vadhriṁ tvākara surasaṁ
t*ākarasarasāraso si z
kuvīras asya śīrṣṇarṇi kumbhaṁ cāva ni da*dhmasi* |

In b read tvākaram arasaṁ tvākaram arasāraso 'si; other possibilities also suggest themselves, and it may be noted that arasāraso 'si looks very like a gloss. In c read kurīram and śīrṣaṇi, in d kumbaṁ.

Ś. has ° vadhriṁ tvākaram arasārasaṁ tvākaram; in d it has cābhi.

ete nāḍāu devakṛte yayos tiṣṭhati vṛṣṭihaṁ |
te te bhinaddi* *mayā amuṣyā*i *uṣṇayoḥ z 3 z

In a read nāḍyāu, in b vṛṣṇyam: for the second hemistich te te bhinadmi śamyayāmuṣyā adhi muṣkayoḥ.

Ś. has ye te in a, which is better than ete.

69.

The amulet avālipsa.

jāyamāno ninṛjat sapatnān no dato bhayaṁ |
sa vāi sapatnānāṁ sabhā avalipso anāśayat.

For the first hemistich I can suggest nothing plausible; perhaps the second may stand, with avālipso.

ārād arābhiṁ kṛṇute yaśastūpava bādhate |
avālipsas sa yo maṇis sahasvān abhisātiha

T has arātiṁ in a; yacasthapava in b.

Read arātiṁ in a; in b yaśastamo 'va may be a possibility. In d we may probably assume abhimātihā.

imaṁ maṇim avālipsaṁ yasminn ā rohayāmasi |
sa vāi sapatnān ā datte sa enaṁ pātu viśvatas sa enaṁ jarasa nayā z 4 z

T has jarase in e.

In e read jarase nayāt.

70.

For stanzas 3 and 4 see Ś. 6. 113. 1 and 112. 3.

yato jīvedyo na pitṝn apāiti na mānuṣe duṣkṛtaṁ dāidhiṣavyaṁ |
ayagnayaṣ prathathamo yo viveśa kṛśchrābhir jyotir abhy aṣṇuvātāi |

T has jīvebhyo in a.

Read in a yāto jīvebhyo and upāiti; in c read ayajñiyaṣ prathamo, in d kṛcchrābhir and aśnuvātāi.

nāsyoṣadhīṣv apy astu nāpsv antaraṁ nāsya sūryo saṁdṛśam eti cakṣuḥ
bhūmin dveṣṭi taraṁtam ayanaṁ yan mānuṣe duṣkṛtaṁ dāidhiṣavyaṁ

T has bhūmir in c.

Iṅ a read nāsyāuṣadhīṣv; in b 'saṁdṛśam seems to be intended. In c read bhūmir and tarantam enaṁ.

f20b trite devāmṛtatana yāta tritenaṁ manuṣeṣv amṛṣṭa |
trite tad u māiyārakṣāidate pra mumuktaṁ jyotir adhi dūram eti z

T has devāmṛtena in a, and tad upāi° in c.

Pāda a might be restored trite devā amṛjatāino yatas; for b trita enaṁ mānuṣeṣv amṛṣṭa. I can do nothing for the second hemistich.

Pādas ab in Ś. are tṛte devā amṛjatāitad enas tṛta enaṁ manuṣyeṣu mamṛje; so TB. 3. 7. 12. 5ab, except for trite in a, and tritā etan in b. The second hemistich in Ś. is tato yadi tvā grāhir ā naśe tāṁ te devā brahmaṇā nāśayantu.

ebhiṣ pāśāir dudusāupatir vibaddhaḥ parāu-parāv arpito añge-añge
vi te cṛtyantāṁ vicṛtāṁ hi santi bhṛṇaghni pūṣaṁ duritāna sṛṣṭaṁ z 5 z a 14 z

T has bhrūṇaghni in d.

In a read didhiṣūpatir, in b probably ārpito; in c vicṛto, and in d bhrūṇaghni pūṣan duritāni and some form of mṛj.

Ś. has yebhiḥ pāśāiḥ parivitto vibaddho 'ñge-añga ārpita utsitaś ca. In c it has muñcantāṁ vimuco, and at the end of d mṛkṣva.

71.

A charm against poison.

agniṣ ṭe viṣaṇāyād indro vā* * haspatiḥ
sa te dharmam adhīdarad dhāte vabhuva *e*y * *

T has viṣāṇāyād.

In a viṣāṇi nayād seems possible; in b read vāyur vṛhaspatiḥ. In c we might read adīdharad, and in d yo te babhūva.

puraetā viṣam agniḥ paścād abhi nudaty āyatī
vāyur en* dakṣiṇataḥ pūṣottarād apānudā

In c read enaṁ, and in d probably apānudat.

ā sahasrīva taratha āre vāñgetu no viṣaṁ
āindro vāmena viśpatir ā rūpeṇa vṛhaspatiḥ

In b read are 'vāñgāitu, in c endro.

svar juṣṭaṣ kaśyapasya surāṣṭro jāgarat sve
ṛṣabhasyātha mātudaḥ sve dattā vihṛto devān yajñena bodhayaḥ z 1 z

T has māttadaḥ in c.

This stanza affords no starting-point for conjecture; and throughout the hymn the suggested readings and those retained are all more or less unsatisfactory.

72.

Concerning gambling.

mahājanāṣ prathamā ye didivire dhanaya maṁgatya mahata dvirāje
eṣāṁ varayaḥ prathamo jigāya tasyāṁ lokam ad bhideyaṁ z 1 z

In a read didīvire, in b dhanāya saṁgatya mahati °. In c varo yaḥ might stand; in d one would expect a masculine form; read ud for ad.

medinas te vāibhītakā tat ta inda uupāvatu |
avyā vṛkāiva saṁrabhya jigīvān astam āyasī

In a read °takās, in b indro upāvatu. In c read vṛka iva, and in d āyasi.

* * * * * * * * * * * *

76.

Against a sorcerer.

f22a * * * * * * dhanur ojasvān ā taruṣva |
prati dūhāṅr daha sa* * * *raṁ kṛṇuṣva |

Perhaps tanuṣva may be read in b.

praty ena yāhi prati bhañdhenuṁ vividdhaṁ nagne vita* * *
* tyañ dhehi vartmanā jarhriṣāṇa kṛtyākṛtaṁ duṣkṛtaṁ mādhi voca |

In bhañdhenum of a the transliteration ñdh seems to be correct, though the sign may be ṭṭh; T appears to have bhañge nnam.

In a read enaṁ, and possibly bhañdhy enaṁ; cf. Ś. 8. 3. 6cd tābhir vidhya hṛdaye yātudhānān pratīco bāhūn prati bhañdhy eṣām: in b no 'gne would be good. It is fairly safe to assume that pratyañ was the first word in c, and we may read the pāda pratyañṅ ehi vartmanā jarhṛṣānaṣ; in d read vocaḥ.

* * *hād dhṛdayaṁ nābhi vaste yaś cakṣuṣā manasā yaś ca vācā |
praty ag* *bhyām abhi taṁ babhūṣaṁ kṛtyākṛtaṁ duṣkṛtaṁ nir dahāgne |

At the end of a some form of vaś might stand, and in c bubhūṣuṁ would be possible.

pratībodhaś caturak*o* * * śrameva vīḍūbhṛtā |
pra bhañjani śatṛna prati yāhy agne kṛtyākṛ**ṁ * *
hṛdaye marmaṇi z 1 z

For the first hemistich see No. 47. 3. For cd we may read pra bhañjañ śatrūn prati yāhy agne kṛtyākṛtaṁ vidhya hṛdaye marmaṇi; of course there is no ground for reading vidhya except its familiar use in such connection.

77.

Ś. 7. 84. 2 and 3.

indra kṣatrám abhí vāmam ójó jāyathā vṛṣ*a*bhā carṣaṇīnāṁ
ápānudo jánam amitrayántam urúṁ deveb*hyo akṛṇor u* lokáṁ z

Read índra and vāmám in a, 'jāyathā vṛṣabha in b.

This stanza also occurs RV. 10. 180. 3; KS. 8. 16; TS. 1. 6. 12. 4; in c Ś. has amitrāyantam.

mṛgó na bhīmáṣ kucaro giriṣṭhā́ * * * *
* *káṁ saṁśā́ya parím i*n** * * * * *

Drawing on Ś. to fill the lacunae we may read:

mṛgó ná bhīmáṣ kucaró giriṣṭhā́ṣ parāváta ā́ jagamyāt párasyāḥ |
sṛkáṁ saṁśā́ya pavím indra tigmáṁ ví śátrūn tā́dhi ví mṛ́dho nudasva z

This stanza occurs also RV. 10. 180. 2; SV. 2. 1223; VS. 18. 71; TS. 1. 6. 12. 4; MS. 4. 12. 3: 183. 14; KS. 8. 16. Pāda a occurs also in a number of other places; in b TS. has jagāmā, the rest jaganthā.

78.

Kāuś. 82. 13.

f22b * * *ītta pṛthivī uta dyāur adhidrutaḥ pṛṣṇimātaraḥ
* * * *bhiḥ pavir iva nāimir adharas so stu |

This is too mutilated to handle: it has no parallel.

yasya trayā gata * * pra yanta devā manuṣyāḥ paśavaś ca sarve
taṁ no davaṁ mano dhi vravītu punī* * *niyatu dviṣate mā radhāmaḥ z 3 z

In a read gatam anu pra yanti, in c 'dhi vravītu, in d sunītir no nayatu and radhāma. The 3 probably numbers the kāṇḍa.

79.

varcasvān asi deveṣu varcasvān o* *dhīṣvā |
atho varcasvinaṁ kṛdhi yam aśvatthādhi * *

Possibly oṣadhīṣv asi was the reading in b.
Concerning the lacuna here see Introduction, p. 200.

83.

Ś. 1. 35. For the sake of completeness I give the missing part as it stands in Ś.

yad ābadhnan dākṣāyaṇā hiraṇyaṁ śatānīkāya sumanasyamānāḥ |
tat te badhnāmy āyuṣe varcase balāya dīrghāyutvāya śataśāradāya. 1

This stanza is not in the ms.

* * * * * * * * * * *

f23b * * *kṣáyaṇā́ híraṇyaṁ sá jīvéṣu kṛṇute dīrgham áyuḥ

Read: nāinaṁ rakṣāṁsi na piśācāḥ sahante devānām ojaḥ prathamajaṁ hy etat |
yo bibharti dākṣāyaṇāhiraṇyaṁ sa jīveṣu kṛṇute dīrgham āyuḥ z 2 z

This stanza occurs also RVKh. 10. 128. 8; VS. 34. 51: VS. has tad and taranti in a; Ś. and VS. have dākṣāyaṇaṁ in c; in d RVKh. and VS. have deveṣu; VS. has a fifth pāda, sa manuṣyeṣu °.

apāṁ reto jyotir ojo balaṁ ca vanaspatīnām uta vīryāṇi
indra ivendriyama virūdhaso smin suvakṣyamāṇo bibhṛd dhiraṇyaṁ

It is impossible to say what is to be read in c for virūdhaso; a causative seems to be needed to match Ś. indra ivendriyāṇy adhi dhārayāmo asmin. In d suvakṣyamāṇo, though not quot-

able, seems possible in the sense of "increasing;" we should probably read bibharad, as in Ś., for bibhṛd.

Ś. has tejo for reto in a, and tad dakṣamāṇo in d.

samānam ṛtubhiṣ ṭvāhaṁ saṁvatsarasya payasā piparti |
indrāgnī tvā vrahmaṇā vāvṛdhānām āyuṣmantam uttamaṁ tvā karātha z

Probably we should read in a, with Ś., samānāṁ māsām °, and in b piparmi. In c possibly vāvṛdhānāv, and in d karāthaḥ.

Ś. in a has vayaṁ: the second hemistich is not in Ś. but occurs Kāuś. 96. 3 and 97. 6, where the reading is as suggested here, save for āyuṣmantāv in d. Ś. has indrāgnī viśve devās te 'nu manyantām ahṛṇīyamānāḥ.

84.

RV. 10. 58.

yét ta cátasraṣ pradiśó máno jagáma dūrakáṁ̃ |
tát ta ấ vartayāmasīhá kṣáyāyá jīvasè |

In a read yát te and pradíśo, in b dūrakám, and in d kṣáyāya jīváse.

yát te bhūmíṁ catasraktiṁ mano z
yát te śamáṁ vāivásutaṁ mano |
yát te vāyur antarikṣe mano z
yát te samúdram árṇavaṁ mano z
yát te divaṁ yat pṛthivīṁ mano |
yát te sūryáṁ yad úṣase mano z
yát te candráṁ nakṣátrāṇi mano z
yát te āpá oṣádhīr mano z

In 2 T has catusraktiṁ, and in 3 it has yamaṁ vāivasvataṁ. The pādas corrected should read:

yát te bhū́miṁ cátussraktiṁ máno z 2 z
yát te yamáṁ vāivasvatáṁ máno z 3 z
yát te vāyúr antárikṣe máno z 4 z
yát te samudrám arṇaváṁ máno z 5 z
yát te dívaṁ yat pṛthivī́ṁ máno z 6 z
yát te sū́ryaṁ yád uṣásaṁ máno z 7 z
yát te candráṁ nákṣatrāṇi máno z 8 z
yát te ā́po yad óṣadhīr máno z 9 z

In 2 RV. has caturbhṛṣṭim, and in 9 apo; 4 and 8 have no parallels.

yát te parā́ parā́vṛtaṁ mano jagāma dūrakaṁ
tat ta ā́ vartayāmasīhá kṣáyāya jīvase z 4 z

We may read parāvátaṁ in a, also párā; the rest as in 1.

RV. has parāḥ parāvato.

The stanzas here have not the same order as in RV.; four of the twelve RV. stanzas do not appear here.

85.

A charm, seemingly against insanity.

ya gṛhṇanty apsaraso yaṁ badhnātu vṛhaspatiḥ
tvaṁ kaśyapasya vrahmaṇā savitā punar ā bharat.

Read yaṁ in a, badhnāti in b, and tvāṁ in c.

savitāgni vrahma somaḥ tvaṣṭrā vṛhaspatiḥ
ete marudyutaṁ tvāṁ vrahmaṇā punar ā bharaṁ z

Read °āgnir, somas, and tvaṣṭā; bharan in d: it seems that marudyutam must stand, referring to some form of insanity.

bhadrāṁ vādaṁ sivaṁ cakṣur marudyutāya kṛṇvasi |
imā hy asmā oṣadhi māharasy arundhatī z a 17 z

In a read bhadraṁ and śivaṁ, in b kṛṇmasi. The second hemistich cannot be mended with certainty, but it seems probable that we should read iyaṁ and oṣadhir; or leave imā and read oṣadhīr: mahārasy or sāharasy is possible. But at best we can get little satisfaction from the last two pādas.

86.

A reverential prayer.

tribhyo rudrebhyaṣ pra vaṣant yajāmi jyeṣṭha kaniṣṭha
uta madhyamo yaḥ |
jyotir akāraṣ kavayas somapā ye kaṇvā yajanti nir ato
vadhena z

In b read jyeṣṭhaṣ, in d probably ito. For pra vaṣant in a I have no suggestion, and for akāraṣ in c can say only that it seems to imply some form of kṛ: in view of st. 2c one might consider as a possible reading for d ye kaṇva yajanti nir ito vidhy enān.

indrāgnī vītaṁ havimas saṁvidānāu samiddho gnis samidha gīrbhir indra |
nudethāṁ kaṇvā *nir ato arātim ārād rakṣāṅsi* tapatoṣy asmat. |

In a read haviṣas, in b 'gnis and indraḥ, in c ito; for tapatoṣy I have nothing to suggest.

f24a vāstoṣpate suprajāsas suvīrā ṣaṣṭy āṅśāni śaradaś śatāni |
druhās tu kaṇvābhi nir nudasva śivāṣ tu tasmān upa saṁ viśasva |

In c read druhas, in d perhaps śivas tv asmān.

yā taṁ dṛṣad akhala sadyā ca gosthe yā jātā śakhadhūme sajayāṁ
prapāyāṁ jātaḥ uta yas subhiś cutāś cātaya saś śivatā no stu z

T has duṣad in a: perhaps akhilā should be read for akhala; at the end of the stanza read sa śivo no 'stu. It seems impossible to get any coherency out of the stanza as a whole.

dudvā ca dudvatī ca stha tad vahṇāma tad vāhaṁ nāmadheyaṁ |
rudrapreṣite sthāu venām apatos san vṛṇktaṁ yo no dveṣṭi sa bhidyatāṁ |

It would be rather attractive to write for b tad vā ha nāma tad vā ha nāmadheyam. For pāda c I have nothing to offer.

nīcī nāmāsy aghārā nāma | namas te stu vātake
anyatāsmad aghaṁ kṛdhi |

Read aḍharā in a, 'stù in b, and put the colon after vātake; in c read anyato 'smad aghāṁ.

rucīte pari ṇo namāgreṇa pari ṇo nama |
aśmānaṁ tanvaṁ kṛṇmahe ady ā nas soma mṛtraya z 1 z

The ms. has abhy over ady.

Read ṛjīte in a, and abhy in d.

Cf. RV. 6. 75. 12 ṛjīte pari vṛṅdhi no 'śmā bhavatu nas tanūḥ | somo adhi bravītu no 'ditiḥ śarma yacchatu; the same occurs VS. 29. 49; TS. 4. 6. 6. 4; MS. 3. 16. 3: 186. 17.

87.

tvaṁ darbho si parit oṣadhīnāṁ vibhaṁdān yāsi kanyā yavāināṁ
bhinnasiraṣ kṛme jāyāṁ ny asya śarīraṁ bhindyati bhindyasti z

T has patir'in a.

In a read 'si patir, in b vibhindān; the last words of b are not clear: possibly yavāinān could stand. In c read °śiraṣ; jāyāṁ seems as unsuitable in this connection as kanyā; for the end of d we might read bhidyate.

yaṣ kīkasās to virajaḥ parūñṣi yas yoddhāra uṣṇiśas tā hi vavre |
haniṣyāmi vāṁ nir aṭaḥ paretaṁ tṛṇāny attam aviśīr ivāmiva z

In the first hemistich most of the words seem clear individually, but the sense is wholly unclear; in virajaḥ there may be a form of vi-ruj, and then probably uṣṇīṣas. In the second hemistich by reading itaḥ we get good sense down through attam, but nothing after that.

yāṁ yas te jaṭhareṣv antaṣ kasmāi vaśaṁ nirakṣvaṁ ·martyamyaṁ
haniṣyāmi vāṁ nir ataḥ paretaṁ stāyade tu prati vām atutsi z

Of the first hemistich only te jaṭhareṣv antaṣ seems good; in c read itaḥ and in d stāyate seems good.

yenetus tena pathā paretaṁ stāyade tu prati vām atutsi |
vrahmaṇā vā na paridṛddhya samantaṁ vṛścasyāmi vakulāiva sarpaṁ z 3 z

T has nakul° in d.

In a read yeneyathus, and stāyate as above; in d read nakula iva sarpam and some form of vraśc; in c it is possible that there is some form of pari-vṛj, probably gerund.

This charm is evidently for the destruction of something, and the suggestion of worms comes out in each stanza.

88.

Ś. 2. 35; TS. 3. 2. 8. 1.

f24b yajñapatim ṛṣayena āhur nirbhagatā bhāgād anutapyamānā |
yad enaś cakṛmā baddha eṣa tato viśvakarman pra mumugdhv enaṁ

In d T has mumugdhy.

In a read ṛṣaya enasāhur, in b nirbhaktā is probably correct and °mānāḥ. In c it seems that we must have cakṛvān; in d read mumugdhy enam.

This stanza also occurs MS. 2. 3. 8: 36. 20; the order of the stanzas is different in all four versions, the pādas we have here standing as 2ab and 3cd in Ś. In a MS. has yajamānam ṛṣayā, in b it has vihāya prajām anu°, TS. prajā nirbhaktā anu°, Ś. nirbhaktaṁ prajā anutapyamānam. In c MS. has eno mahac ca °, TS. enaś cakṛvān mahi baddha eṣām; for d all have taṁ viśvakarman pra muñcā svastaye.

ñanyāna somapā manyamāno yajñasya vidvāna samaye na dhīraḥ
madhavyāñ stokān upa yā rarādhas saṁ mā tarāis sṛjad viśvakarmā

Probably ananyān somapān is to be read in a, in b vidvān. In c probably apa yān rarādha; for tarāis in d either tāis or tebhis is needed.

These pādas are 3ab and 2cd in Ś., which has adānyān in a, and in d saṁ nas tebhiḥ sṛjatu. MS. has in a ayajñiyān yajñiyān, in b prāṇasya and samare; TS. reads as here in a and as MS. in b: both MS. and TS. have dual, stokā, and so tābhyāṁ in d; both have tāu for our yān and nas for mā; and they have sṛjatu.

ye rukṣayanto na viṣūtv ānadhrī yān agnayo ann atapyaṁca dhṛṣṇyā |
yā tāiṣām avayā duriṣṭās siṣṭaṁ tad viśvakarmā kṛṇotu |

The correct reading is probably as follows:

ye bhakṣayanto na vasūny ānṛdhur yān agnayo anv atapyanta dhiṣṇyāḥ |
yā teṣām avayā duriṣṭā sviṣṭaṁ tad viśvakarmā kṛṇotu

Ś. has what is adopted here for pādas ab; TS. has ānṛhuḥ, MS. ānaśur. For duriṣṭā Ś. and MS. have duriṣṭiḥ and TS. has duriṣṭyāi: for d Ś. has sviṣṭiṁ nas tān kṛṇavad viśvakarmā; so TS. save for kṛṇotu. MS. has ° tāṅ viśvakarmā kṛṇotu.

bhīma ṛṣayo namas tebhyaś cakṣur yad eṣā manasaś ca saṁdṛk. |
vṛhaspate mahiṣāya dive | namo viśvakarman namas te pāhy asmān. z 3 z

In a read bhīmā, in b eṣāṁ; remove colon after dive.

This stanza is not in MS. but appears MŚ. 2. 3. 7. 4. For a Ś. and TS. have ghorā ṛṣayo namo astv ebhyaś, MŚ. astv adya yebhyaś. In b Ś. has satyam at the end; TS. has cakṣuṣa eṣāṁ manasaś ca saṁdhāu, MŚ. cakṣur yeṣāṁ (var. lect. hy eṣāṁ) tapa uccabhīmam. For c Ś. has bṛhaspataye mahiṣa dyuman namo, TS. mahi ṣad, MŚ. bṛhaspate mahiṣa °; for d Ś. reads as here, TS. and MŚ. have namo viśvakarmaṇe sa u pātv asmān.

Stanzas 3 and 4 here are 1 and 4 in Ś.

89.

sarvā imāṁ uṣadhayaḥ pṛthivyām avi niṣṭhitāḥ
athāiva bhadrake tvām asurebhyo ajāyata |

In a read imā oṣadhayaḥ; in b it might be possible to write viniṣṭhitāḥ, but it is to be noted that Ś. 19. 32. 3b is pṛthivyām asi niṣṭhitaḥ. The last two pādas taken separately might be possible, but to harmonize them with each other and with the first two does not seem possible.

śatam apsarasāṁ śataṁ sunvatīnāṁ gandharvapatnīnāṁ
śatasyondro apakṛtaś chira yaṣ patanti parovātaṁ patantir eṣvamabhis saha |

T has manovātaṁ for parovātaṁ.

The only possible reading I can conjure up is apacitaś ciraṁ yāṣ patanti parāvataṁ patanti reṣmabhis saha; for śatasyondro I have no suggestion, and the rest seems to need nothing.

cetantīs aśmalāṁ papalāṁ indro apsaraso arat. |
vi vo yaso bhajāmahe vi vo haviṣya modanaṁ
apāvarīr aponnutāmassad yakṣmas aponnatavātas te jane yathā z 4 z

Pāda a occurs above, 29. 4a, in what seems to be the correct form, cetantīm aśmalāṁ palāṁ; in b we can only guess at random, but °rasa ā karat does not seem improbable. In c yaśo may be read and haviṣyaṁ in d. In the last hemistich probably asmad yakṣmam is to be read, and the preceding words may contain some form of apa+vṛ and apa+nud.

The charm is probably against the Apsaras in their rôle of enticing and bewildering enchantresses.

90.

Ś. 6. 127.

asitasya vidrathasya lohitasya vanaspate
vikalpakasyoṣadhe mocchi piśataṁ cana

In a read vidradhasya, in c °āuṣadhe; in d it seems best to follow Ś. with mocchiṣaṣ piśitaṁ.

For a Ś. has vidradhasya balāsasya, and in c it has visalyakasy°.

tat te balāsa tiṣṭhata kakṣe muṣkāv apākṛtaṁ
vidāhāṁ tasmin ni bheṣajaṁ cīpudrāv abhicakṣaṇaṁ

The simplest remedy for the first hemistich seems to be to read ut te balāsa tiṣṭhatas kakṣe muṣkāv apākṛtāu, or perhaps apaśritāu as in Ś. In c read vedāhaṁ and omit ni.

In a Ś. has yāu te, in c tasya, and in d cīpudrur.

nir balāsaṁ balāṣino vi malam uta vidrata
paropahabhyāṁ te vayaṁ parā yakṣmaṁ suvāmasi |

In b read vidradham, in c paropahatyāṁ.

This stanza does not appear in Ś. 6. 127, being new except pāda a, which occurs Ś. 6. 14. 2a. Pāda d, in the form parā yakṣmaṁ suvāmi te, occurs RV. 10. 137. 4d; Ś. 4. 13. 5d; 7. 53. 6b, and elsewhere.

f25a śīrṣarogam aṅgarogaṁ sraktivalgaṁ vilohitaṁ
parā te jñātaṁ yakṣmam adharāntaṁ suvāmasi | 5 z a 18 z

In c read 'jñātaṁ, in d adharāñcaṁ.

The third stanza of Ś. has six pādas, of which the last two read as the last two here except tam for te: the first hemistich here is new.

91.

Kāuś. 115. 2.

payo deveṣu paya oṣadhīṣu payāśāsi payo ntarikṣe |
tan me dātā savitā ca dhattāṁ viśve tad devā abhisaṁ gṛṇantu z

In b read paya āśāsu and 'ntarikṣe, in c dhātā.
Kāuś. has dhātā ca ° in c.

payo yad apsu paya usriyāsu paya ukteṣu paya ut parvateṣu |
dhan me dhātā savitā da dhattāṁ viśve tad devā abhisaṁ gṛṇantu |

For ukteṣu in b Roth in T suggested utyeṣu, but it seems to me that uktheṣu is better; it is the reading adopted by Weber, *Omina und Portenta*, S. 380; read uta for ut. In c read tan me, and ca for da. Bloomfield gives pāda b paya utseṣūta parvateṣu; Weber reads pūrvadheṣu.

yan mṛgeṣu payo viṣṭam asti ṣad ejati patati yat patatriṣu |
tan me dhātā savitā da dhattāṁ viśve tad devā abhisaṁ gṛṇantu z

In b read yad for ṣad, in c ca for da.
Kāuś. has āviṣṭam in a.

yāni payāṁsi divy ārpitāni yāny antarikṣa bahudhā bahūni |
teṣāṁm īśāne vaśinī no dya pra dattāṁ dyāvāpṛthivī ahriṇīyamāno z 1 z

In b read antarikṣe, in c teṣām and 'dya: after these changes we must probably leave c as it stands and in d read ahṛṇīyamāne, or °mānāu(?).

In Kāuś. Bloomfield reads īśānaṁ in c, pradattā and ahṛṇīyamānā in d; Weber reads īśāte in a, omits pradattā and reads ahṛṇīyamāne, but he suggests the reading īśāṇaṁ (or °ān) and pradattāṁ.

92.

To Sumati.

āganmemāṁ sumatiṁ viśvarūpāṁ yasyāṁ pūrvam anu tad dava ekaḥ

sā nas sūktāir jujuṣāṇā samībhyas sā na vṛṇītāṁ sumanasyamānāḥ |

T has śamībhyas in c.

In b read deva; there seems to be something wrong with the pāda, probably in anu. tad. In c read śamibyas, in d no and °mānā.

iyaṁ devī sumatir viśvarūpā śilpaṁ kṛṇvānā carati caneṣu |
tāṁ rājānaṣ kavayo hṛtsu ketāir arājānaś ca vadanāiṣ punanti |

In b T has careṣu, which is correct.

agnir yā mām ityam upasaṁ sadema vācapriye madhumat yā vadantaḥ z
somo rājā varuṇo mitra dharmā mayi śriyamāṇā upasaṁ namantu |

For the first hemistich I have no suggestion to make. Read mitro in c, and śrīya° in d.

yo vaś śūṣmo hṛdaye yo bāhvo yaś ca cakṣuṣī
jihvāyāgre ya va manyus taṁ vo vi nayāmasi z z
f25b oṁ taṁ vo vi nayāmasi z 3 z

In a read śuṣmo, in b cakṣuṣi, in c yo vā.

Ś. 6. 73. 2a is yo vaḥ śuṣmo hṛdayeṣv antar.

93.

To the plant kuṣṭha; a charm against poison.

triṣ kuṣṭhāsi vṛtrahā jātas trir ud divas pari jajñire |
tris somāha jajñiṣe tvaṁ trir ādityabhyas pari z

T has adityebhyas in d.

In b read jajñiṣe, in d read with T.

Pāda d occurs Ś. 19. 39. 5b; this hymn of Ś. is to the plant kuṣṭha, against takman.

jīvalāṁ naghāriṣāṁ jayata kāmaparājitāṁ
utāmṛtasyeśāno rājana kuṣṭhā vadāmasi |

The first hemistich can stand, but the connection seems unclear: cf. Ś. 19. 39. 2a. In d read rājan.

With c cf. RV. 10. 90. 2c; VS. 31. 2c, which have utāmṛtatvasyeśāno; Ś. 19. 6. 4c °yeśvaro.

antarā dyāvāpṛthivī antarikṣam idaṁ mahat. |
tatrāmṛtasyāsiktaṁ kuṣṭhaṁ devā badhnuta |

In d we should probably read devā abadhnata.

The pādas of the first hemistich, separately, are familiar but not in hymns to kuṣṭha. Ś. 4. 7. 1cd read tatrāmṛtasyāsiktaṁ tenā te vāraye viṣam.

kuṣṭho si devākṛtaṁ himavadbhyo nirādṛta
tīkṣṇābhir atrabhiḥ vātas sa jagarthārasaṁ viṣaṁ z 3 z

In a read 'si devākṛto, in b nirādṛtaḥ, in c perhaps atribhir; in d the correct reading is probably cakarthā°.

94.

A charm for blood-flow.

yas te śataṁ dhamanayas sahasrāṇi viṅśatiḥ
babhror aśvasya vāreṇāpi nahyāmi tāhaṁ |

In a read yās, in d ta aham [in b sc. ca after sahasrāṇi.—Ed.].

śatasya te dhamanīnāṁ sahasrasyāyutasya ca |
tṛteṣ pādam ava sārathim api niśyāsi yad vilaṁ

T has nahyāmi in d.

In d read nahyāmi yad bilam, following T. In c possibly iva may stand, but for the rest I have no suggestion.

paramasyāṁ parāvataś śuṣko bhy aruṇdaś ca tiṣṭhata |
tataś śuṣkasya śuṣmeṇa tiṣṭhantu lohinir apa |

T has arudaś in b.

In b tiṣṭhatu would be better, and arugṇaś seems worth consideration; read 'bhy.

pari vis siktāmayam aruṁ bile vapāmasi |
akaśadaśvavāit purātakaś ca daśamīm idaṁ z

For the second hemistich I would make no suggestion: for the first might we consider as remotely possible pari vas sikatāmayam aruṁbile vapāmasi?

95.

rudram ātākṣīhatā mumuṣṭubhyām amaghavan dhrām
ahūtyābhiṣansaṁ |
tābhiṣajaṁ śṛṇosy an no vīrāṁ vīre bheṣajebhi z

T has °ṣandaṁ, and °ṣatsam at end of b.

rudra yat te guhyaṁ nāma yaṭ tendhāma tayor iduḥ |
śiva śarvyā yā tava tayā no mṛḍā jīvase z

In the first stanza I have made no attempt to restore; but the second comes out fairly clear. With śaravyā the second hemistich is good; in b read yat ta indh-, but after that I offer no conjecture: iḍuḥ may be the correct reading.

Pāda c occurs TS. 4. 5. 1. 1; KS. 17. 11; NīlarU. 7. Pāda d occurs VS. 16. 49; TS. 4. 5. 10. 1; MS. 2. 7. 9: 127. 12; KS. 17. 11 and NīlarU. 7.

agniṁ tvāhur vāiśvānaraṁ madanāna prahahaṁn agāt.
sa ne devatrādhi vrūhi mā riṣāmā vayaṁ tava |

In b read sadanān pradahann, no in c.

This occurs Vāit. 6. 7 and GB. 1. 2. 21. Vāit. has for b sa dahan pradahan nv agāḥ, GB. sadanān pradahan v agāḥ.

yā devī prahiteṣu tastapase vām aham avāvasṛṣṭā
f26a somas tvām asmabhyā vetu vidvān avantu naḥ pitaro devahūtiṣu z 5 z a 19 z

In a probably prahuteṣu is better; and one could think of tasthe for the next word. In c possibly asmabhyam.

Pāda d occurs RV. 6. 52. 4d with mā and °hūtāu.

It would hardly be safe to say more than that this seems to be a prayer for Rudra's favor, perhaps at a sacrifice.

96.

ApŚ. 16. 34. 4; KS. 40. 5.

rā́yas póṣaṁ dhéhi no jātaveda ūrjā́vad agne ásu sūnṛ́tāvat. |
dádhāma bhārá śṛṇú nāma sómaṁ yajñéna tvā́m úpa śikṣama śakraṁ z

Read: rāyás póṣaṁ dhehi no jātaveda ūrjā́vad agne vásu sūnṛ́tāvat |
dádhāma bháraṁ sunávāma sómaṁ yajñéna tvā́m úpa śikṣema śakrám z 1 z

In a ApŚ, and KS. have no dhehi; for b they have ūrjo bhāgaṁ madhumat sūnṛtāvat, which with pinvamānā for sūnṛtāvat also occurs MS. 2. 7. 12c: 92. 8; KS. 16. 12c; they have yajñaṁ in c, śakra in d.

vayám agne dhánavantas syāmálaṁ yajñáyutá dákṣiṇā-
yāi |
grā́vā vadhed abhí sómasyāṅśúṁ índra sikṣéma índunā
suténa z

Read: vayám agne dhánavantas syāmálaṁ yajñáyotá dákṣiṇā-
yāı |
grāvā vaded abhí sómasyāṅśúṁ índraṁ śikṣeméndunā
suténa z 2 z

In c ApŚ. has °āṅśunā, and KS. has grāvāvādīd° ° °āṅśum.

íśānan tvā śuśrumā vayáṁ púrotá dhánānāṁ dhanapate |
gómad agne áśvavad bhúri puṣṭó | híraṇyavad ánnavad
dhehi máhyaṁ |

T has īśānaṁ in a and bhūri in c.

Read: íśānaṁ tvā śuśrumā vayáṁ puróhita dhánānaṁ dhana-
pate |
gómad agne áśvavad bhúri puṣṭáṁ híraṇyavad ánnavad
dhehi máhyam z 3 z

ApŚ. has śuśrumo in a and annamad in d; it and KS. omit purohita in b.

dvāháṁ me dyāúṣ pṛthiví páyo jarā́ro mā sódako bhúvi
sarpatu
prajā́patinā tánvam ā́prāiṇer iṣṭo mātu má z 1 z

Read: duhā́ṁ me dyāúṣ pṛthiví páyo 'jagaró mā sódako ví sar-
patu |
prajā́patinā tanvàm ā́ prīṇe 'riṣṭáḥ pātu mā z 4 z 1 z

In the first hemistich I have followed the reading of ApŚ. and KS., except that they have te and tvā; for the second hemistich they give prajāpatinātmānam āprīṇe 'rikto ma ātmā; thus KS. in d, but ApŚ. āprīṇe rikto.

97.

asmāṁ juṣadhvam asavo dyamānaḥ purājaraso vasavo hi
ṣṭhaḥ
pākā gṛṇīmas tava vīryāya śataṁ himā adhipatin na ehi |

T has adhipatir in d.

In a read asmān and vasava ucyamānaḥ, in c gṛhṇīmas, and °patir in d. Pāda c does not seem good but it will have to stand.

un mṛṇo gād ārjunam agāt suṣad bhogo gopāya mā |
ahne bhyātu mānaṁ pari dadhe sūryaṣ prāṇo bhavāmi

T puts ny an mṛṇo with this stanza.

ny an mṛṇon mṛṇo gād āsitam agāt suṣad bhago gopāya mā |
rātraye bhyātu mānaṁ pari dadhe agniḥ prāṇo bhavāmi
anāturasya nā bhago nā bhago bhūyassa |

The parallelism between the last two stanzas is striking, but the meaning is far from clear. In the second there is evident dittography in pāda a, and I incline to think that the last line is a sort of a gloss. Possibly mṛḍo should stand for mṛṇo; and bhyātumānaṁ may be some participle.

sa yatra dvayaṁ prajāpate trir ekasyāhnāḥ prajās sas paśyasi
tatra mām abhi saṁ paśyāniṣṭapaśur bhuvanasya gopā z 2 z

T has saṁ in b.

Read °āhnaḥ and saṁ in b and gopāḥ in d.

For aniṣṭapaśur neither "having ill-omened cattle" nor "having unsacrificed cattle" suits very well: it would seem that the individual addressed is an earthly prince. [Read ariṣṭa° "not lost."—Ed.]

98.

yathā mṛgo gopayasi tiraścin mātu vindhyasi |
ya vā tvam ugroṣadhe asuro payasā subhage |

The margin gives bhe | for the end of d.

f26b bandhume mām apadhuś ca madhuman no samaṁjanaṁ |
dvāro bhagasye mātarāu mṛgasya ṣyannivācaraḥ

The margin gives dhyanni for d.

abhi tvādhām abhidanā jāleneva mahāḍākaṁ |
yathā sam akratāvaso sam aścit te sacāvahi |

T has mahāradhakaṁ in b; mahājhakaṁ is possible.

ahvāit tad uttarā asmatha tvas upadhir mama |
sa no badhnāmi saṁbandhanena yathāsāv ā vi vṛtty ā vā mṛtyor aparāvatā | 3 z

T has upacin in b.

Just a few suggestions here: for 1c we might read yā vāi tvam ugrā oṣadhe; in 2b samañjanam; in 3c °vasā is not impossible; 4b might be tvam upacin mama, and while no certain reconstruction of 4d could be made, the drift of it seems to be "that he may be far from danger and death," or something of that sort. It would seem that this is a medicinal charm.

99.

Against demons, particularly kṣetriya.

apocchentī duṣs*apnam api dṛhāndam utsataṁ
apoṣṭaṁ sarvaṁ kṣetriyaṁ sarvāś ca yātudhānyaḥ |

T has apocchantī.

In a read apocchantī dussvapnam, and for b apa durhārdam ucchatām would seem good.

With a cf. Ś. 8. 4. 23b apocchantu mithunā ye kimīdinaḥ; pāda d appears rather frequently, e. g. RV. 1. 191. 8d; Ś. 2. 14. 3d.

ud agātaṁ bhagavatī vicṛtāu nāma tārake |
sukṣatriyasya muñcatāṁ saṁgranthya hṛdayasya ca z

It will be better to read agātāṁ in a; read saṁgranthyā in d; in c one is tempted to abandon the ms. and read with Ś. vi kṣetriyasya°.

Pādas ab occur Ś. 2. 8. 1ab; 6. 121. 3ab: for a Ś. 3. 7. 4 and TA. 2. 6. 1 have respectively amū ye divi subhage and amī ye subhage divi. Ś. 2. 8. 1. and 3. 7. 4 have for c vi kṣetriyasya muñcatām.

namo stu vṛtrahābhyo namāiṣā yugebhyaḥ
mṛgāyāraṇye tiṣṭhate kṣetriyāyākaraṁ namaḥ z

In a read 'stu, in b nama eṣāṁ.

āṣo hṛdaṁ kṣetrapatyaṁ manoś ca mānavasya ca |
manas sarvasyāpaśyata iha bhūyamy ādiditi z 4 z

The margin has syā, seeming to correct bhūyamy.

Pādas b and c are good, but I see no help in them toward solving the rest.

100.

Seemingly a love charm.

ud ehi devakanyā yā jatā vasunā saha |
na tvā caranty oṣadhayo bāhyāṣ parvatā uta z

In b read jātā, in c taranty; probably the correct reading for d is bāṭyāṣ parvatīyā uta, as in Ś. 19. 44. 6d, where the hemistich occurs.

yathā tvā pari utsakta patny oṣadham ā vataṁ karaṇīdasi |
yad eṣu yan ni ṣīdasi tatra tvāhaṁ sam abham aśvam ivāśvābhidhānyā |

In d abharam may be restored. The first hemistich is past mending with certainty; oṣadhīm is evident and utsakthī is possible. Pāda e occurs Ś. 4. 36. 10d and 5. 14. 6d.

yathā kumāras taraṇo māturaṁ prati nandati
evāsmān prati nandantu yāṁ vayaṁ kāmayāmahe z 5 z a 20 z

In the first hemistich read taruṇo mātaraṁ; in d read yā, or in c read nandatu.

101.

Cosmogonic.

trīṇi pātrāṇi prathamāny āmat tāni satyam uta bhūtaṁ tadakṣa |
f27a ṛtasya māne dhiyā dhruvāṇy ebhir devāmṛtaṁ bhakṣayanti |

In a read āsan, at the end of b uta dakṣaḥ seems possible; in d read devā amṛtaṁ.

svar yad devā vi bhajantāyaṁ trīṇi pātrāṇi prathamāny āsam.
ādityā ekaṁ vasavo dvitīyaṁ tṛtīyaṁ rudrā adhi maṁ babhūvuḥ

In a read bhajanta āyan, in b āsan, and saṁ in d.

dhātā veda savitāitāni sarvā vṛhaspatiḥ prathamo devo agniḥ

ebhir indro jajatharom ā pṛṇīte tribhiṣ pātrāir uta viśve ca devāḥ

In c read jaṭharam.

ūrdhvās tiṣṭhanti nanu jihrā bhavanti nonaṁ babhūva katamaś canāiṣāṁ
devānāṁ pātrāṇi nihatāni yāni tāni saṁ pātv aritasya gopā z 1 z

In a read ūrdhvā and probably jihmā, in b katamac and in c nihitāni; ṛtasya gopāḥ in d.

102.

The feast of the full moon.

pūrṇamāsi prathamā yajñiyāsīd ahnā rātrīṇām uta śarvāreṣu |
ye tvāṁ yajñiyāir yajñāitvodhayantamāi te nākaṁ sukṛtaṣ paretāḥ z z

In a pāurṇamāsī had better stand; in b read ahnāṁ and śarvareṣu; in cd we may restore with some probability yajñāir vardhayanty amī.

This stanza occurs Ś. 7. 80. 4, and the readings suggested here agree with Ś. except in pāda c, where Ś. has ye tvāṁ yajñāir yajñiye ardhayanty, in b atiśarvareṣu, and in d nāke.

pūrṇa paścād utá pūrṇā purástāt pāurṇamāsī́ madhyata új jigāya |
tásyaṁ devāís saṁvásanto mahitvā́ nákasya pṛṣṭhé mam iṣā́ madema z

T has madhyatá.

In a read pūrṇā́ both times, in c tásyāṁ and in d sám iṣā́.

This stanza occurs Ś. 7. 80. 1; TS. 3. 5. 1. 1; TB. 3. 1. 1. 12; MŚ. 6. 2. 3; and the second hemistich ApŚ. 7. 5. 1cd. For pāda b these have un madhyataḥ pāurṇamāsī jigāya. For c TS. and TB. have tasyāṁ devā adhisaṁvasantaḥ, which ApŚ. varies by tayor: MŚ. has yasyāṁ (var. lect. asyāṁ) devā abhisaṁviśantaḥ. For d TS., TB., ApŚ., and MŚ., have uttame nāka iha mādayantām (MŚ. mādayadhvam).

catasro diśaṣ pradiṣo ha pañca ṣaḍ urvī rāhu rajaso vimānā |

dvādaśāntardhā ṛtavaś ca te mā pyāyayantu bhuvanasya gopāḥ z

yathādityāṅ ā pyāyayanti yathākṣitam akṣitayaṣ pivanti | evā mām indro varuṇo vṛhaspatir ā pyāyayantu bhuvanasya gopāḥ z 2 z

In view of Ś. and MS. it seems that we should read in a yathādityā aṅśum °; in b pibanti: stanza is No. 4, hymn No. 2.

This stanza occurs Ś. 7. 81. 6; TS. 2. 4. 14. 1; MS. 4. 9. 27: 140. 3; 4. 12. 2: 181. 7; KS. 10. 12; ŚŚ. 5. 8. 4; N. 5. 11 (acc. to Durga in Roth's Erläuterungen, p. 61). In a the reading suggested is that of MS.; KS. has yathādityam ādityā ā °, N. has yathā devā aṅśum °, Ś. has yaṁ devā °, others yam ādityā °, which last form also appears in TS. 2. 3. 5. 3a; TB. 3. 1. 31a; KāuṣU. 2. 8. In b MS. and KS. have yathākṣitim ° KS. also reading °yo madanti, Ś. has yam akṣitam akṣitā bhakṣayanti, the others as here save that ŚŚ. has akṣitim. In c KS. reads as here, MS. evāsmān °, Ś. tenāsmān °, N. tena tvām ° TS. and ŚŚ. tena no rājā varuṇo °. In d all read as here.

103.

To Amāvāsyā.

āgana rātrīs saṁgamanī vasūnāṁ viśvaṁ puṣṭaṁ vasv āveśayanti | amāvasyāṁ haviṣā vidhemorjāṁ vasānaṣ payasā nāgaṁ z

In a read āgan rātrī, in b °yantī, in c amāvāsyām, in d vasānā and na āgan.

This stanza occurs Ś. 7. 79. 3, with amāvāsyāyāi in c and duhānā in d. With the first hemistich cf. TS. 3. 5. 1. 1 niveśanī saṁgamanī vasūnāṁ viśvā rūpāṇi vasūny āveśayantī. Pāda a may be compared with RV. 10. 125. 3a; Ś. 4. 30. 2a, ahaṁ rāṣṭrī saṁgamanī vasūnām.

mā tvā rātri puro dabhaṁ sota paścād vibhāvari |
f27b āyuṣmantas suprajasas suvīrā hṛdyās sa tvā suvarcasaḥ

In a read dabhan, in b mota, and in d probably satvānas.

yasya devasya sumatāu sumatiṁ gṛhānāṁ
ā mā puṣṭiṁ ca poṣyaṁ ca rātryā devānāṁ sumatāu syāmā |

In a read sumatāu; b is evidently incomplete but there is nothing to suggest the original reading.

Ś. 3. 10. 7ab has ā me puṣṭe ca poṣe ca rātri devānāṁ sumatāu syāma.

aham evāsmy amāvāsyā mā vasantu sukṛtāu māime
mayi devā ubhaye sādhyāś cendrajyeṣṭhās sam agacchantu sarve z 3 z

In view of Ś. we should probably read in b vasanti sukṛto mayīme; in d agacchanta.

This stanza occurs Ś. 7. 79. 2, where b is mām ā vasanti sukṛto mayīme.

104.

To the New Year. Ś. 3. 10. 1–4.

prathamā́ ha vyà̀sa sā dhenúr abhivad yamé sā́ naḥ |
páyasvatī duhā úttarās uttárāṁ samā́ z

T ends first hemistich after yame.

Read: prathamā́ ha vy uvāsa sā́ dhenúr abhavad yamé |
sā́ naḥ páyasvatī duhā úttarām-uttarāṁ sámām z 1 z

This stanza also occurs TS. 4. 3. 11. 5; MS. 2. 13. 10: 161. 11; KS. 39. 10; SMB. 2. 2. 1; PG. 3. 3. 5; the second hemistich appears RV. 4. 57. 7; Ś. 3. 17. 4; SMB. 1. 8. 8; 2. 2. 17; 8. 1. Pāda a Kāuś. 19. 28; 138. 4; GG. 3. 9. 9; KhG. 3. 3. 18; HG. 2. 14. 5. For a TS., PG., and HG. have yā prathamā vy āuchat; in b KS. and SMB. omit sā. In c SMB. and MS. read as here, TS. and PG. dhuksva, Ś. and others duhām.

yā́ṁ devā́ḥ prati nándanti dhenú rātrim upāyatī
sáṁvatsárasya yā patnī́ sā nó astu sumáṅgalā |

Read: yā́ṁ devā́ḥ prati nándanti dhenúṁ rā́trim upā́yatīm |
saṁvatsarásya yā́ pátnī sā́ no astu sumaṅgalā́ z 2 z

For this stanza see SMB. 2. 2. 16; PG. 3. 2. 2; ApMB. 2. 20. 27; HG. 2. 17. 2; MG. 2. 8. 4. In a SMB. has paśyanti, and all save Ś. and SMB. have janāḥ for devāḥ; in b Ś. has rātriṁ dhenum, the others have this order and have ivāyatīm; in d all texts have sumaṅgalī.

sáṁvatsarásya pratimāṁ yé tvā rātrím upā́sate |
téṣam ā́yuṣmatīṁ prajā́ṁ rāyáḥ póṣaṇā́ saṁ sṛja |

T has poṣeṇa in d.

Read: saṁvatsarásya pratimấṁ yé tvā rấtrim upásate |
téṣām ấyuṣmatīṁ prajấm rāyáṣ póṣeṇa sám sṛja z 3 z

This stanza occurs KS. 40. 2; MG. 2. 8. 4; the first hemistich in TS. 5. 7. 2. 1; PG. 3. 2. 2; pāda a in ApŚ. 17. 9. 3; HG. 2. 15. 9, and pāda d appears frequently. In a PG. has pratimā: in b KS. and MG. read as here, PG. has yā tāṁ rātrīm upāsmahe, Ś. yāṁ tvā rātry upāsmahe, which TS. varies with upāsate and SMB. 2. 2. 18b with rātri yajāmahe. KS. and MG. have c as here, Ś. has sā na °. In d MG. has sṛjasva, others as here.

iyám avá sā yấ prathamấ vy ấucchat sấpsv antaś carati praviṣṭā
vádhūr mimāyá navágaj jánitrīṁ tríta enāṁ mahimấnas sacante z 4 z

Margin has aṣṭakā opposite this stanza.

Read: iyám evá sấ yấ prathamấ vy ấucchat sấpsv antáś carati práviṣṭā |
vadhúr mimāya navagáj jánitrī tráya enāṁ mahiṁánas sacante z 4 z 4 z

This stanza occurs also Ś. 8. 9. 11; TS. 4. 3. 11. 1; MS. 2. 13. 10: 160. 1; KS. 39. 10; ŚG. 3. 12. 3; ApMB. 2. 20. 30: the first pāda appears TB. 2. 5. 5. 3a; ApŚ. 17. 2. 12; HG. 2. 14. 5; ApG. 8. 22. 5. SMB. 2. 2. 15 must be compared. The only variant for a is vy uchat in ŚG. Pāda a as here appears in MS. and KS., antar asyāṁ ° in TS., ŚG. and ApMB., āsv itarāsu ° in Ś. In Ś. the second hemistich is mahānto asyāṁ mahimāno antar vadhūr jigāya navagaj janitrī. In c TS., ŚG., and ApMB. have jajāna and ŚG. also has navakṛj; in d ŚG. has sacantām. The stanza in SMB. is eṣāiva sā yā pūrvā vy āucchat seyam apsv antaś carati praviṣṭā | vasūr jigāya prathamā janitrī viśve hy asyāṁ mahimāno antaḥ.

105.

Continuation of preceding: Ś. 3. 10. 5, 6, 11, 10.

vánàspatyā grấvāṇo ghoṣám avrāta háviṣṭaṇvantavá parivatsárīṇaṁ |
ékāṣṭakấyī havíṣấ vidhema vayáṁ syāma pátayó rayīṇấṁ.

Read: vānaspatyā́ grā́vāṇo ghóṣam akrata haviṣ kṛṇvántas parivatsarī́ṇam |
ekāṣṭakā́yāi haviṣā́ vidhema vayáṁ syāma pátayo rayīṇā́m z 1 z

This stanza also occurs HG. 2. 14. 4; MG. 2. 8. 4; SMB. 2. 2. 13; ApMB. 2. 20. 34. Pādas ab in Ś. are as here; in a HG. and MG. have ulūkhalā ° ° ° akurvata, ApMB. āulūkhalā °, SMB. āulūkhalaḥ saṁ pra vadanti grāvāṇaḥ; in b MG. has parivatsarīyam. Pāda c as here does not appear elsewhere; Ś. has ekāṣṭake suprajasaḥ suvīrā. The occurrences of d are too numerous to mention; for d SMB. and MG. have jyog jīvema balihṛto vayaṁ te.

íḍāyāṣ padáṁ ghṛtávat sarísṛpaṁ jātavedaḥ prati havyā gṛbhā́ya
ye grā́myā́ḥ paśávo víśvarūpā́s taṣā́ṁ saptā́nāṁ máyi rantir astu z

Corrections for accents are as follows: sarīsṛpáṁ játavedaḥ práti havyā́ gṛbhāya: yé grāmyā́ḥ, viśvárūpās téṣāṁ saptānā́ṁ, rántir.

This stanza also occurs SMB. 2. 2. 14; AŚ. 2. 2. 17; ApŚ. 6. 5. 7; MŚ. 1. 6. 1. 15; HG. 2. 17. 2; TA. 3. 11. 12. Ś. and SMB. give the stanza exactly as here: in a AŚ., ApŚ., and MŚ. have carācaram at end, TA. and HG. have for a idāyāi sṛptaṁ ghṛtavac carācaram; b as here is found only in Ś. and SMB., others, save TA., having jātavedo havir idaṁ juṣasva. Pāda c occurs further in Ś. 2. 34. 4a; TA. 3. 11. 11a: in d AŚ. has ° mayi puṣṭir astu, TA. and ApŚ. °nām iha rantir astu, MŚ. °nām iha puṣṭir astu; others as here.

idayā juhvato havir devān ghṛtavatā yuje
guhān aḍubhyato vayaṁ dṛṣade sopa gomata |

T has gṛhān in c: possibly the ms. reading is juhuto.

In b read yaje, in c gṛhān alubhyato; in d gomataḥ: and I am inclined to think it would be well to restore also in d the reading of Ś. saṁ viśemopa.

In a Ś. has vayam for havir.

yajur ṛtvigbhya ārtavebhyo mābhyas saṁvatsarāya ca |
dhātre vidhartre samṛdhe bhūtasya pataye yaja z 5 z

T has mādbhyas in b.

Possibly ṛtvigbhya can stand but ṛtubhya as in Ś. is better; in b read mādbhyas, in c vidhātre, in d yaje. The stanza is No. 4 and the hymn No. 5.

For ab Ś. reads ṛtubhyas tvārtavebhyo mādbhyaḥ saṁvatsarebhyaḥ.

106.

Conclusion of preceding; Ś. 3. 10. 8, 12, 7.

f28a ā yam agaṅ saṁvatsaraṣ patir ekāṣṭake tava
tasmāi juhomi | haviṣā ghṛtenaśāu naś śarma yacchatu |

Read agan in a and °āsāu in cd; put colon after tava.

Only the first hemistich appears in Ś. Pāda c occurs also AŚ. 8. 14. 4c.

ekāṣṭakāya haviṣā vidhemo ṛtūr pañcāna praviṣṭā |
sasyena sasyam upa saṁ carantaṁ ariṣṭāsyantum upa sam caremā |

In a read ekāṣṭakāyāi, and it seems that we must have vidhemartūn pañcānu °. In c read °caratām, in d ariṣyantaṁ tam ° seems not impossible, or ariṣṭās syandam °.

The only parallel pāda is ariṣṭāḥ saṁ caremahi in MŚ. 1. 6. 2. 17d; SMB. 1. 6. 14c; HG. 1. 5. 1c; ApMB. 2. 3. 1c; MG. 1. 22. 2c.

vásanto grīṣmāu madhúmanta varṣáḥ śarád dhemahá
ṛtávo no juṣantāṁ |
ā no goṣu viśatv ā prajāyāṁ śiśurmany eṣāṁ trivarūthe
syāma |

Read: vasantó grīṣmó mádhumanto varṣáḥ śarád dhemantá
ṛtavó no juṣantām |
á no góṣu viśantv á prajáyāṁ śármaṇy eṣáṁ trivárūthe
syāma z 3 z

The correction of d is Roth's, who also suggests the alternative śarman yeṣāṁ; but it may be that some form of śiśira should be restored. Ś. 6. 55. 2 is similar to this: grīṣmo hemantaḥ śiśiro vasantaḥ śarad varṣāḥ svite no dadhāta | ā no goṣu bhajatā prajāyāṁ nivāta id vaḥ śaraṇe syāma; cf. TS. 5. 7. 2. 4. Variants of the first three pādas occur in the Saṁhitās and Sūtras of the Black Yajur Veda.

ekāṣṭaká tápasā tápyanā jajāna gárbhaṁ mahimánam índraṁ
téna devá vi ṣahanta śátṛn hantāsurāṇām abhavac śácīpatiḥ z

Read: ekāṣṭaká tápasā tapyámānā jajāna gárbhaṁ mahimánam índram |
téna devá vy̆ asahanta śátrūn hantā́surāṇām abhavac śácīpátiḥ z 4 z

This stanza is Ś. 3. 10. 12, which differs only in d having hantā dasyūnām; it occurs also TS. 4. 3. 11. 3; KS. 39. 10; SMB. 2. 3. 21; PG. 3. 3. 5; and pāda a GG. 4. 4. 33a; ApMB. 2. 20. 35a; HG. 2. 14. 5; 15. 9a. For c TS., KS., and PG. have tena dasyūn vy asahanta devāḥ; and for d the same texts and SMB. have hantā dasyūnām abhavac chacībhiḥ.

pūrṇā dravye parā pata sūpūrṇā punar ā pata |
sarvāṇ yajñāna saṁ pṛñcatī iṣam ūrjaṁ nābhṛtya iḍāyā paśubhis saha |
sarasvati tvam asmāsu rāyas poṣaṁ ni yaccha z 6 z a 21 z

The margin has iṣam ūrjaṁ nā bhara i pāṭhaḥ.

Read: pūrṇa dravye parā pata supūrṇā punar ā pata |
sarvān yajñān saṁ pṛñcatīṣam ūrjaṁ na ābhṛtya |
iḍayā paśubhis saha sarasvati tvam asmāsu rayas poṣaṁ ni yaccha z 6 z a 21 z

The last two pādas of this stanza are without parallel; the rest is Ś. 3. 10. 7cdef, which reads darve, saṁ bhuñjati and bhara. The first two pādas occur VS. 3. 49; TS. 1. 8. 4. 1; MS. 1. 10. 2: 142. 6; KS. 9. 5; ŚB. 2. 5. 3. 17; AŚ. 2. 18. 13. In a all save Ś., MS., and KS. have darvi.

107.

RV. 10. 168, with new stanzas.

vā́tasyā nú mahimā́ ráthasya bhajáyann eti stanáyann asya ghóṣā |
divaspṛ́g yéty arúṇāni kṛṇvánn átho ebhi pṛthivyā́ reṇúm asyan. z

Read vā́tasya, mahimā́naṁ, bhañjáyann, and ghóṣaḥ in ab; yāty aruṇā́ni, eti, and ásyan in cd.

RV. has rujann eti ° in b, and uto eti ° in d.

sám prérate ánu vātasya víṣṭhā náínaṁ gacchanti súmaneva yóṣā |
tābhír vidvān sarátham devá īyate pátir víśvasya bhúvanasya gopáḥ z

Read vấtasya viṣṭhấ āínaṁ, and sumánā iva yóṣāḥ in ab; tấbhir vidvấn in c.

In b RV. has ° samanaṁ na yoṣāḥ, in c tābhiḥ sayuk °, and in d asya ° ° ° rājā.

ātmā vāi devānāṁ bhuvanasya gopa yathāvaśaṁ carati deva ekaḥ
ghoṣāid asya śrūyate na rūpaṁ nasmāi vātāya haviṣā vidhemā |

T has tasmāi in d.

Read gopā in a, ghoṣa id in c, tasmāi and vidhema in d.

RV. (st. 4) omits vāi and has garbho at end of a, has eṣaḥ at end of b, and in c has ghoṣā and śṛṇvire. Pāda d has a number of variants, very familiar, such as tasmāi somāya °, tasmāi te soma °, tasmāi te deva °, etc.

antárikṣe pathíbhir īyamāno ná ná viśati katamáś canáhaḥ |
f28b apấṁ yónis prathamajấ ṛtásya kvà sij jātáṣ kútra ấ babhūva |

Read íyamāno ná ní and katamác in ab; in d read svij, and probably kuta.

This stanza also occurs GB. 1. 2. 8; in a GB. has hrīyamāṇo, with variant reading hī°. RV. and GB. have viśate in b. In c RV. has sakhā for yoniḥ, and ṛtāvā.

antarikṣe patayantaṁ vāta tvām āśum āśubhi |
paśyanti sarve cakṣuṣā na sarve manasā viduḥ

Read āśubhiḥ in b.

The second hemistich as here appears Ś. 10. 8. 14.

upatrikaṁ saṁ ca vi ca tra trir yemaṁ caturekajaṁ |
taṁ mātariśvānaṁ devaṁ divo devāvāsṛjaṁ z 1 z

T reads viśatra trir ye pañca °.

In d read devā avāsṛjan. The stanza is No. 6, the hymn No. 1.

For b it might be possible to read trir ye pañca catur ekajam, but aside from the possibility of vicitraṁ I see no way to remedy pāda a.

108.

Ś. 19. 20.

apā́m niduṣ pāurúṣeyáṁ vadháṁ sad índrāgnī́ dhātā́ sávitā́ vṛ́haspátiḥ
sómo rā́jā váruṇo aśvínā yamaḥ pūṣāsmān pari pātu mṛtyoḥ

Read: ápa ny àdhuṣ pāúruṣeyaṁ vadháṁ yám indrāgnī́ dhātā́ savitā́ vṛ́haspátiḥ |
sómo rā́jā váruṇo aśvínā yamáḥ pūṣā́smā́n pári pātu mṛtyóḥ z 1 z

The reading given is that of Ś., to which it seems the Pāipp. must be assimilated.

yā́ni dákārā́ bhúvanasya yas pátiḥ prajā́patir mātáriśvā prajābhyaḥ
pradíśo yāni vasáte diśáś ca tā́ni varmāṇi báhulā́ni santu z

Read: yā́ni cakā́ra bhúvanasya yás pátiḥ prajā́patir mātaríśvā prajā́bhyaḥ |
pradíśo yā́ni vasáte díśaś ca tā́ni vármāṇi bahulā́ni santu z 2 z

Ś. adds me after tāni in d.

yat tanuṣv anahyanti devā virāja yodhinā |
indro yaś cakre varma tasmāt pātu viśvataḥ |

Read: yat tanūṣv anahyanta devā virājo yodhinaḥ |
indro yac cakre varma tad asmān pātu viśvataḥ z 3 z

Ś. adds te after yat in a, and has rājyāya in b: in d there seems to be nothing else but to adopt the reading of Ś.

varma se dyāvāpṛthivī varmāhur varma sūryaḥ |
varma me viśve devāṣ kṛṇvā mā prāpat pratīcikā z 2 z

Read me in a, varmāhar in b, in c probably kṛṇvan or kran and in d mā mā °. The stanza is No. 4 and the hymn No. 2.

Ś. has kran in c. The first hemistich as here also occurs Ś. 8. 5. 18ab, and with varmāgnir in b in AŚ. 1. 2. 1; ApŚ. 14. 26. 1.

109.

RV. 6. 74; MS. 4. 11. 2.

somārudrā ví vṛhataṁ víṣūcīs ámīvā yá no gáyam āvivéśa |
bā́dethāṁ dveṣo nírṛtim ca parācāíṣ kṛtáṁ cid énaṣ prá mumuktim asmát. |

Read: sómārudrā ví vṛhataṁ víṣūcīm ámīvā yá no gáyam ā vivéśa |
bā́dhethāṁ dvéṣo nírṛtiṁ ca parācāíṣ kṛtáṁ cid énaṣ prá mumuktam asmát z 1 z

This stanza also occurs Ś. 7. 42. 1; TS. 1. 8. 22. 5; KS. 11. 12. In c Ś. has dūraṁ for dveṣo, the others āre bādhethāṁ nirṛtiṁ parācāis. For d Ś. and TS. read as here, the others asme bhadrā sāuśravasāni santu.

tigmā́yudhāu tigmáhetī suśéva sómārudrāv íha su mṛḍātā́n naḥ
prá ṇo mucataṁ duritā́vadyād gopāyátaṁ nas sumanasyámānāuḥ z

T has mṛḍatāṁ in b.

In b read ° ihá sú mṛḍataṁ naḥ, in c no muñcataṁ duritā °, and in d °mānāu.

RV. and MS. have suśevāu in a: RV. has ° varuṇasya pāśād in c and °mānā in d; MS. has mumuktam asmān grasitān abhīke pra yacchataṁ vṛṣaṇā śaṁtamāni for cd.

sómārudrā dhārāyetham asūryáṁ jívāsiṣṭvā́v áram aṣṇuvā́tāi |
yuvā́ṁ no dhattám iha bhéṣajāṇi prá yacchataṁ vṛ́ṣaṇā jéttāni z

Read: sómārudrā dhārāyethām asuryàṁ ví vām iṣṭā́v áram aśnuvātāi |
yuvā́ṁ no dhattam ihá bheṣajāṇi prá yacchataṁ vṛṣaṇā jétvāni z 3 z

KS. 11. 12 also has this stanza. The other versions are alike, and for b they have pra vām iṣṭayo 'ram aśnuvantu: for cd dame-dame sapta ratnā dadhānā śaṁ no bhūtaṁ dvipade śaṁ catuṣpade. For d as here cf. under st. 2.

sómārudrā yuvám asmāsv antas tanū́ṣi víśva bheṣajáni dhattaṁ |

f29a áva syataṁ múñcate kíṁ cit éno áṅgeṣu báddham utá yád dṛṣatte z 3 z

Read: sómārudrā yuvám asmásv antás tanū́ṣu víśvā bheṣajáni dhattam |

áva syataṁ muñcátaṁ kíṁ cid éno aṅgéṣu baddhám utá yád mṛśáte z 4 z 3 z

This stanza occurs Ś. 7. 42. 2 and the other texts as for st. 1. All these versions are alike: in a they have ° etāny asme, in b they transpose the first two words, in c they have ° yan no asti (Ś. asat), and for d tanūṣu baddhaṁ kṛtam eno asmat.

110.

Ś. 19. 58. 1–4.

ghṛtásya yū́tis súmanās sudévās saṁvatsaráṁ havíṣā várdhayantī |

śrótraṁ cákṣuṣ prāṇa ácchinno no stv ácchinna hváyam āyuṣā várcasā z

For a a reading not improbable is ghṛtásya jūtís sumánās sudevā́; possibly the reading of Ś. is better, ° samānā́ sádeva, the Ś. mss. giving samanā́ sádevās. For cd read śrótraṁ cákṣuṣ prāṇó ácchinno no 'stv ácchinnā vayám áyuṣo várcasaḥ.

ápāsmā́n prāṇó hváyatām úpa vayaṁ prāṇó hávāmahe |

várco jagrāha pṛthivyāntárikṣaṁ várcas sómo vṛhaspátir bíbharti |

Read: úpāsmā́n prāṇó hvayatām úpa vayā́ṁ prāṇā́ṁ havāmahe |

várco jagrāha pṛthivy̆ antárikṣaṁ várcas sómo vṛ́haspátir bibharti z 2 z

Ś. has in d ° vṛhaspatir dhartā.

várcasā dyāvṛpṛthívī saṁgrāṇī́ babhūváthu | várco gṛhītvā́ pṛthivī́m ánu sáṁ carema |

yáśasā gā́vo gopates úpa titiṣṭhanty áyatīr yáśo gṛhītvā́ pṛthivī́m ánu sáṁ carema |

For a read várcaso dyāvāpṛthivī saṁgráhaṇī babhūvathur and omit colon; in c read gópatim and tiṣṭhanty, in b and d anu.

vrajáṁ kṛṇvadhvaṁ sá hí vo nṛpáṇo várma sīdyadhvaṁ bahulā́ pṛthúni |
púnaṣ kṛṇúdhvas áyasīr ásṛṣṭa sā́ vas suśróś camasó dṛhátā tiṁ z 4 z

Read: vrajáṁ kṛṇudhvaṁ sá hí vo nṛpáṇo vármā sívyadhvam bahulā́ pṛthúni |
púras kṛṇudhvam áyasīr ádhṛṣṭā mā́ vas susroc camasó dṛ́ṁhatā tám z 4 z 4 z

This stanza occurs also RV. 10. 101. 8; KS. 38. 13; ApŚ. 16. 14. 5; these have varma in b, while Ś. has varmā as here.

111.

nyad vā́tó vāti nyak tapati sū́ryaḥ
nīcī́nam aghnyā́ duha nyag bhavátu tre víṣam.

T has te in d.

In a read nyàg vā́to, in b nyàk, in c duhe; for d nyàg bhavatu te viṣam.

This stanza occurs Ś. 6. 91. 2 and RV. 10. 60. 11. In a RV. has va vāti, in d it and Ś. have rapaḥ.

ní gā́vo goṣṭhe asadan ni vatsa ṭitāṁ dyāṁ
ny anmayo nadīnāṁ ny ucchuṣmā rasānāṁ z 1 z

T gives ny andayo in c.

In c read ūrmayo: for b I have no suggestion.

With this stanza may be compared Ś. 6. 52. 2 and RV. 1. 191. 4: Ś. reads ni gāvo goṣṭhe asadan ni mṛgāso avikṣata | ny ūrmayo nadīnāṁ ny adṛṣṭā alipsata; RV. gives abd thus, but for c it has ni ketavo janānāṁ.

ahīnām ekānāṁ saṁ hi śīrṣāṇy agrabham hṛdaṁ sahasrabāhuḥ
parī dravyā ni jamahe viṣaṁ turāṇā viṣāmarukṣatām uta |
kṛṇomi viśvaṁ bheṣajam āheyam arasaṁ viṣaṁ z 5 z

The ms. corrects dr to bhy or dy in dravyā.

I have no suggestion here.

112.

imātarāu savāsināu varcasāṁje ahaṁ sam anāmahy enayor vado
yathā na bahavo viduḥ

varcasā pīnā pṛthivī sūryeṇottabhitā dyāuḥ
tviṣīyāṁ paśyāso vā te tāny acche samāurvā |

f29b veda vāi vāṁ nāmadheyaṁ jigavāṁ aparājitaṁ prajāṁ ca bahvīm ā śāse
rāṣṭraṁ candrābhirakṣitaṁ vidūṣī vāṁ nāmadheyam aśvinā sāraghaṁ madhu |

sūrīva cakṣu | rbhūtānāṁ prajāṁ dhārayitaṁ mayi
rasiṁ dhārayataṁ mayi śatrapā vy a tanomy ṛgbhyāṁ jaghanena ca |

tasmin yo badhyate bandhe ma me astu niyakṣakaḥ z z z
oṁ sa me astu nikṣakaḥ z z
ity atharvavede pāipalādaśākhāyāṁ prathamakāṇḍas samāptaḥ z z

This seems to be a prayer to the Aśvins for prosperity, with a suggestion of healing charms in the last hemistich. A few emendations may be made. In the first stanza read varcasāñje, perhaps vedo, and yathā no. In the third, we might read jigīvad, and cendrā°; the next two pādas are good individually but to get them into connection seems impossible. At the beginning of the fourth, sūryo vāi cakṣur seems not impossible; read dhārayataṁ and rayiṁ; from śatrapā on all seems hopeless. In the first writing of the final pāda read sa; niyakṣakaḥ seems hopeless.

In the colophon we should read pāippalāda°.